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THE PLACE IN EVOLUTION OF JESUS AND HIS RELIGION.

One cannot review the course of the life of Christ and consider the claims that He Himself makes and that His followers make for Him without feeling that it is not sufficient to set forth these facts in their isolation. We must see them in their relation to the history of thought; we must satisfy ourselves as to their place in the development of the world. This is a demand that the "modern mind" makes of us; and it is a just demand. To think things together is necessary if we are to form a correct estimate of their value. What to a sceptical mind seems by itself incredible may in the context of other things of a like order be recognised as by no means so; while on the other hand what one might have felt bound to accept on its own credentials may have to be finally rejected as in conflict with all the probabilities of things as we know them and with the whole analogy of experience. Certainly the life of Jesus does not fall naturally and easily into its place among other lives in the long process of human evolution. It is, if it has been truly recorded, what we must call a supernatural life. It is not a product of the forces of nature as we observe them elsewhere at work on the ordinary plane of our experience. He is, it is alleged, a unique personality. Similarly the religion that is summed up in Him claims a finality and a supremacy among the various systems that have arisen among men that must be scrutinised in the light of history. What, we must ask, is their relation to it and its place among them in the evolution of the thoughts that men have cherished of God and of His will? In following these two lines of enquiry and seeking to relate Jesus and His religion to the whole of things, we are deal-

ing with problems so vast, and moving among forces so elusive, that the conclusions we reach must necessarily be tentative and we cannot hope to arrive at anything more than a conjecture.

I.

What is the place of Jesus in the evolution of the race? We take for granted in its general outlines the doctrine of evolution. This is an explanation of the method by which mankind is guided onward from generation to generation which may be considered to have passed beyond the stage of hypothesis. It is a method of the divine operation in accordance with which man, in all but the central citadel of his free personality, is explained as the product of a multitude of forces having their source in God but handing on from one generation to another the garnered wealth of the past. According to it there is an unbroken continuity in the onward progress of the universe. We stand on the shoulders of those who have gone before us and are what we are largely because of what they were.

It is obvious that such a doctrine of man's generation, however broadly stated, fails to find a place within it for Jesus as He is set forth in the Christian Scriptures. He is no product of His Jewish ancestry and of His environment in the Roman provinces of Galilee and Judea. As He is depicted in the Gospels and in the witness of those who knew Him and proclaimed His name, He did not rise up from beneath as all other men have, bringing with Him no wealth but what He inherited and influencing men only as one among them sharing their limitations. He came from above. He brought men a message and a gift from God. His earthly life was but a brief interlude in an eternal life.

Attempts have indeed been made to claim Him as a product of the ordinary processes of human life. It is said with truth that there is something incalculable and unexpected in the appearance among men of every genius—though, indeed, the claim need not be limited to geniuses. Shakespeare was, in the fullest meaning of the words, "not of an age but for all time." But there is a difference between the uniqueness of Jesus and that of even the greatest of other men. His is a greatness not of endowment merely out of the very essence of His personality. He was not great merely in what He knew or what He taught but in what He was. He is not only greatest among teachers but greatest among men. Shakespeare and Kālidāsa are transcendent in intellectual endow-

ments, but in these alone. They live on the ordinary human level. They do not know the *things of God or live the life of God.* It is a greater thing to be a spiritual genius speaking the deep things of God and duty as did Mohammed and Gautama. But higher far than all of these is Jesus, if it be the case that He not only taught out of a unique acquaintance with the heart of God, but also lived supremely the supreme message that He conveyed to men. Certainly the claim of Jesus Himself and the whole conception that His followers formed of Him was that He entered the stream of life from above and that after mingling with it for a time He withdrew from it, having become by the fact that He thus united Himself with it a mighty determinant of its future course. The whole attitude of Jesus to men is rightly represented by His words as John in his Gospel reports them to us—"Ye are from beneath; I am from above. Ye are of this world; I am not of this world." (John viii. 23.) He is "the man from heaven." (1 Cor. xv. 47.) That view of Jesus which is distinctively Christian and upon which the Christian religion has rested from its beginning requires us to conceive of Him as in the matter of salvation "standing upon God's side confronting men," as having a part with God "in the divine causality on which salvation depends."* Such a conception certainly is in conflict with those doctrines which can only find a place for Him within the ordered progress of human evolution.

Shall we conclude then that His life must be left as an inexplicable phenomenon, as a "flower in the sky," to use the phrase of the Sanscrit Schoolmen, as a branch with no organic relation to the root or to the stem in the "holy fig-tree?" (Kaṭha Up. vi. 1.) It does not follow that we are shut up to this conclusion. If the materialist is right and if nothing enters from above into the race of man, if the one way of entrance there is to climb upwards from beneath, then Jesus' claim is excluded, and to be "not of this world," as He said He was, is not to be at all. But if the materialist is not right, and if this is a world of which the ultimate truth is spirit and into which the life of God is ever flowing, then we may find that Jesus has a place in it while He has at the same time that eternal place within the Godhead that it is of the essence of the Christian salvation to believe He has.

The doctrine of evolution is by no means bound up with the materialist interpretation of it that would level everything in the

* Denney, *Jesus and the Gospel*, pp. 12 and 48.

universe down to the lowest that is in it. Instead of resolving into matter all that enters into the long upward movement, that process can be rightly understood only when we read it throughout in terms of spirit. We must not level all down to the lowest; we must level all up to the highest. Life is not a mere efflorescence of inorganic matter; it is a higher manifestation of that spirit which already has expressed itself in the lower form and which is to be revealed more adequately still in consciousness and moral effort. God

> dwells in all,
> From life's minute beginnings, up at last
> To man—the consummation of this scheme
> Of being, the completion of this sphere of life.

He dwells in all so that in a sense life may be said to be latent in dead matter, and consciousness within the blind movements of the living organism. Thus each new power manifested in the development is at once a growth from beneath and a descent from above. It is not that there are "breaks" in the evolutionary process by which God enters it bringing into it at such points new powers. The lower, being already "stuff o' the spirit," "groaneth and travaileth" (Rom. viii. 22), to use the metaphorical language of Paul, for that higher manifestation of the same spirit which from time to time flows in more richly, but which never at any time ceases to flow. As at one point with life a richer stream of spirit enters the universe and at another with self-consciousness one still richer; so with Christ there has come from above into the life of man an influx of that same spirit in its highest and its final form. Spirit is manifested in the highest form that we can conceive of when it is shown to us in terms of the ethical, and its manifestation in Christ is final if He is, as is claimed for Him, the ethical ideal.

This is a statement that can be made; it is hardly a statement that can be proved. When we seek for an explanation of the methods of the divine operation in such obscure regions as these, we are moved indeed by an imperious demand of reason which we must, as far as in us lies, obey, but we are "moved by thoughts beyond the reaches of our souls." We cannot hope to attain anything more than a conjecture. It is sufficient, however, if we can perceive that even if we accept the doctrine of evolution as explaining aright the method of God's working in His universe, that does not preclude the appearance in the midst of men of one

who may be, as it is alleged of Jesus that He was and is, the Son of man and the Saviour of the world.

The objection may occur to one that if Jesus is the moral ideal His appearance should be at the consummation of the development and not, as we find Him, mid-way in its course. But this objection overlooks the fact that Jesus, on the view set forth above, and on the view, indeed, of the Christian Scriptures, is not a product of evolution but a factor determinant of its course. The goal of this development is not a single perfect moral life, such as was the life of Jesus, but a perfected society, the Kingdom of God, of which all are members who live for Him and love Him, that Kingdom which Jesus came proclaiming and which ever in the midst of time He is building up as an eternal kingdom. His manifestation as the moral ideal, His life and work, are means to the accomplishing of that great end for which those who share His hope look and long. He is the power that, working in men's hearts, is building up that kingdom which is righteousness and peace and joy in the Holy Spirit. Therefore His place is not at the close of the development.

Nor, further, does this moral power which is Christ appear in the fulness of its manifestation at the beginning of that process. It is first a power within each heart before it is revealed without. In the fulness of the times when there are those whose minds can recognise Him, and whose hearts can love Him, Jesus comes and the Word is made flesh—"the word of the world-prophet in the heart of man." He is present, indeed, in the whole process of the upward movement of the moral life of men. He is "the light that lighteth every man that cometh into the world." There is a difference that cannot escape us between the evolutionary growth of life and the development of the self-conscious spirit towards or away from good. In the latter case the ideal rises up before the mind and is freely chosen or rejected, whereas the former moves without choice under the constraint of what we are accustomed to distinguish as the laws of nature. In the case of the moral evolution the presence of the ideal in a form to win the heart and draw its choice to good is needed in order that the end may be accomplished and the goal achieved. Jesus descends into the midst of the toil of the human spirit that has been labouring towards the accomplishment of God's purpose of a Kingdom of His children with Himself as King. He comes into the midst of it summoning men to this achievement and communicating by

His presence the power without which it could never be achieved. He is in it throughout as a spiritual presence, its Alpha and its Omega, its First and its Last, but is revealed in time as Jesus of Nazareth. As life has moved on, winding upwards its spiral course in growing fulness through all organic forms, so moves upward likewise man's moral nature towards a perfected humanity, and in it all from first to last the upward moving force is that which we recognise in all its power and its beauty when we see it in the life and character of Jesus.

The world throughout its course is thus, we may claim, a Christian world; Jesus Christ is the key to its understanding and the power to make it what it is meant to be. The Word that was from the beginning "became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth......of His fulness we all received and grace upon grace." (John i. 14-16.) It is the same thought which is expressed elsewhere in Scripture when Jesus is called "the Lamb slain from the foundation of the world." (Rev. xiii. 8.) The work He accomplished in time for man's deliverance is an eternal moral act present in its potency from the first in the thought of God and in some dim reflex of that thought in the consciences of men. In the words of a Christian mystic of a later age, "The root in every man is Christ and it is watered with His blood." Or again as an anonymous writer of the second century expresses it in the language of paradox, "This (the Word of the Father) is He who was from the beginning, who appeared as new, and was found to be old, and is born at all times young in the hearts of the holy." The place of Jesus, therefore, in the evolution of the race is the place of one not produced by it, as other men, but entering into it by a continuous process and at a certain date in time becoming fully manifest to men as man. We may describe the age-long downward flow of spirit, that in successive evolutionary phases coming down from God is creating and recreating the universe whose crown is man, in the metaphor of the Kaṭha Upaniṣad to which we have already referred: "This holy fig-tree stands for ever with its roots upwards and its branches downwards." Of that "holy fig-tree" Jesus is the perfect and consummate fruit.

II.

But if the place that Jesus Himself holds in history and in thought is explicable by the same laws that govern all the processes, as far as we can discern them, by which God guides the

universe, the faith of Jesus cannot be supposed to remain inexplicable. *If He, unique as He is, can be realised in some relation* to the whole of things, then His religion, too, must be capable of being so realised. It must not be claimed for it, as has too often been the case, that it is something isolated, something altogether out of relation to every other religion, "a holy island in a sea of history." We have throughout accepted as one principle of our investigation, that every religion has *its roots at all events,* however *it may have developed in its later growth, in* a human aspiration which both is itself, and is the reason for, a divine revelation. There is an element in every genuine movement of the religious consciousness that is supernatural—a stimulus and an inspiration from God which call it forth; but it is so called forth in accordance with the laws of the human mind and of its development. As a matter of *fact* religion *is* so *central to the nature of man that in following its development we are following* the main stream of human tendency, where the essential characteristics of man's nature reveal themselves most clearly. And instead of holding that Christianity is outside of that movement, on the contrary its unique value is largely due to the fact that "its throne is in the very centre of that stream of life."*

The same power that has been *at work in every* expression *of the need of man for God* is present likewise in that which has found in Christ its greatly satisfying answer. But the religion which gathers round His name and His revelation is, it is claimed, of all religions the highest. They form lower stages on the way to this, the final one. They are to it, someone has said, "as the wing of the penguin is *to* the wing *of* the *eagle." Upon* what principles and *in what sequence* we should arrange the religions of the *world* in the order of their development may be matters open to dispute and in regard to which it is difficult to speak with confidence, but few who have devoted scientific study to the question will refuse to Christianity the highest place among them all. It is by their moral ideal and the motive to *its* realisation that they must be judged, *and the whole world* acclaims—whether *it follow it or not*—the beauty of the life of Christ and the constraining power of His love. The principle of arrangement that has been adopted by Dr. Edward Caird is perhaps in its general outlines the most convincing. He suggests that there are three great stages in religious development and that the

* Gardner, *Growth of Christianity*, p. 278.

religions of the world may be classified with more or less accuracy accordingly. These stages are indicated by the leading ideas round which they successively centre, those, namely, first of the subject, then of the object, and finally of the principle of their unity, which is God. In the lowest type of religion God is identified with an object; a higher type succeeds with the growth of self-consciousness and God is sought within. "To know God *as God*," says Dr. Caird, "without confusing Him with the object or the subject, is the highest and most difficult attainment of the religious consciousness. Nay, we may even say that it is the highest goal of all human development." "Man looks outward before he looks inward and inward before he looks upward."*

It is not necessary to do more than indicate in the most general terms in what order the various religions are to be ranged if we follow the guidance of this suggestion. It will be generally admitted that the earliest and most naïve type of religion is that in which God is immediately identified with external objects. To this belong the various polytheisms that have prevailed in the past and that still persist to a greater or less extent among peoples who have not left behind them altogether the objective stage of development but are still almost entirely occupied with outward interests. Scarcely at all perhaps can we find a religion purely objective. The shadows of reflection begin early to fall across even the simplest peoples; but even when explanations are sought that make the worship something more than that of mere stocks and stones and that relate God to objects otherwise than by simply identifying Him with them, or on the other hand when the religion is exalted as it was in Vedic times in India by the choice for worship of the great powers of nature or the heavenly bodies, still in all these circumstances God is viewed in the main as an object among others and accordingly all those varieties of cult may be grouped together as belonging to the earliest stage of religious evolution. We see this type of religion passing into the second or subjective type when the intellectual or moral nature of the worshipper, dissatisfied with the worship of mere external objects, however sublime, brings them under the dominion of that in himself which he realises as higher than any outward thing. We see his reason seeking order in what he worships when, as in the case of the religion of Greece, the gods are arranged in a pantheon

* E. Caird, *Evolution of Religion*, I. pp. 206 and 207.

with one supreme ruler over them; or we see his conscience at work when, as in the Vedic Hymns, the *ṛta* or moral order is set above even the gods. In the case of the subjective religion of the Upaniṣads, in passing beyond outward objects to the Self, the defect that clings to the speculation of those early thinkers seems to be that this Self is imperfectly spiritualised. They confuse forms of imagination with those of religion in a way that does not conduce to clear thinking. Most of the philosophy of the Upaniṣads is what is called in the case of early Greek philosophy "hylozoism." Its principle of unity is neither properly ideal or spiritual nor properly material. The result is that, to borrow an account of the similar development of the religio-philosophy of Greece, "it tended in the end to an exclusive intellectualism, in which the form of thought was opposed to the matter and the actual world was not idealised or spiritualised but rather condemned as unideal or unspiritual."* Hence the evolution of this religion becomes lost in a desert of abstraction, and God, instead of being realised as the principle of man's true life and of the life of all things, becomes a mere negation, and instead of being found in the reason and conscience of man, He is found, if He can be said to be found at all, only when reason and conscience have fallen into final silence. That the thought of Greece did not remain similarly stagnant is due mainly to the influence of Socrates, who recovered for philosophy and religion their proper functions as interpreter and guide of life. By this means the way was prepared even in Greece by Socrates and Plato for the acceptance of the absolute religion of Christianity, which finds God at once in the objective world as the source of its life and the principle of its order, and in the mind and conscience of man, in whom in a special manner He is manifested as his inspirer and his goal.

The subjective religion of the Jews was that out of which the absolute religion of Christianity most naturally grew because it expressed most keenly and vividly the sense that God is to be found more fully in the conscience, in the laws of moral obligation, than anywhere else. It exalts God above the world, but at the same time does not lose Him in silence and emptiness as India does, but finds Him to be in the heart and conscience, "closer than breathing and nearer than hands and feet." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy;

* E. Caird, *Development of Theology in the Greek Philosophers*, I. p. 48.

I dwell in the high and holy place—with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the hearts of the contrite ones." (Is. lvii. 15.) For this reason it was able to pass into the final doctrine that Christianity teaches, that the natural is not illusion but in its ultimate reality is itself spiritual, that God is revealed in nature and history alike and manifests Himself in and to His creatures in order that He may reconcile and win them to Himself. The teaching of Jesus both by the fact that He represents and by the message that He brought sums up the truth that God and man come together in moral life, in love and self-sacrifice, which are the final and abiding things in the universe. In Him God is manifested as self-revealing spirit, present in but transcending all things and made known in His highest nature as love, in which the divine and human are made one and man realises himself in union with God. Christianity is no "facile monism"—no easy unification of all things by denying their reality or ignoring their contradictions. The reality of sin and misery has justice done to it here as nowhere else, and yet in Christ Jesus the ideal meaning of the universe and the unity of God and man are declared and realised in the face of the deepest of antagonisms. "For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross, through Him, I say, whether things upon the earth or things in the heavens." (Col. i. 19.)

N. MACNICOL.

TRUE PERSPECTIVE IN HISTORY.

It is well-known that one of the chief directions in which the study of history is of supreme educative value lies in the facilities which it affords for the cultivation of historic judgment and imagination. It is in history rather than in any other subject that one comes, so to speak, in living contact with a thousand personages, each with his own political, intellectual and moral complexion, on whom one may naturally be called to pronounce judgment. Again, it is in the realm of history that one is brought face to face with an almost interminable procession of events with varied aspects and bearing, so that any one gifted

with intelligence would feel irresistibly tempted to examine from a moral standpoint the character of at least the most important of them. In order, however, that in matters of history one should be able to exercise rightly one's power of judgment, it is absolutely necessary that one should be able to take a true perspective of historic events and characters. It will be the aim of this brief paper to consider some of the chief conditions that render possible the taking of a correct historic perspective.

One of the greatest difficulties that a student of history to experience lies in the ascertainment of truth. Dame Trutl too jealous of her beauty and too fastidious in her sense of dign to reveal her face or to open her lips to any but the most ard and loyal of her votaries. And it is in the domain of histo more than in any other subject that she deports herself wit particular rigour. It is therefore beyond doubt that only to those who are prepared to spare neither time nor trouble in the pursuit of truth, will the muse of history deign to yield up her treasures. Facts are the groundwork of history; without correct facts to serve as data no correct judgment or generalisation is possible. It is therefore of absolute importance to the student of history to make sure, in all possible ways, that the facts upon which he has to build approximate as nearly as possible to actuality. Instead of resting content merely with modern works, the historic information embodied in which has filtered through a hundred hands with countless mutations in the process, he should, as far as possible, have access to the original authorities themselves and drink deep from the fountain-heads. As sources from which to draw his inspiration, contemporary histories, state papers and documents, letters and diaries, the relics of structures and monuments, are likely to be of invaluable service to him. In this connection, it is indeed satisfactory to note that in all schools and colleges, especially in European countries, more and more stress has been laid, of late, on the study of source-books in connection with history. It may be that even among original authorities there will at times be a bewildering diversity of opinion; it may be that even in regard to original authorities, the student of history, to his utter dismay, is occasionally treated to a profusion of fantastic guesses and cobweb speculations. All that he can do in such cases is with the aid of calm reflection and judgment to arrive at as close an approximation to the truth as under the circumstances is possible. To gain information at

first-hand, to spend and be spent in the work of historic research —this should ever be the motto of a student of history. With pensive intent, he should ever watch and muse upon the venerable shade of a Mommsen or a Grote, a Freeman or a Gardiner.

The facts in regard to past history having been collected and marshalled in array, it then becomes necessary for the student of history to form his own judgment—and pronounce it, if called upon so to do—in regard to various characters and incidents. What then is to be the nature of his intellectual and moral equipment so that his historic outlook may be clear and free from obliquity?

The first point that has to be urged is that, in an examination of past characters and incidents, the student of history should, as far as possible, divest himself of all traces of what may be called 'personal equation.' One of the blinding subjective forces of history, 'personal equation' may be either general or specific. It is general if it arises because a man is the product of his age; it is specific if it is due to what a man is himself. It is a matter of common observation that, as the result of the influence of the accumulated traditions, customs, usages, beliefs, thoughts and feelings of the age in which a man lives, moves and has his being, he becomes thickly or thinly coated over with a veneer—political, intellectual, religious and moral—peculiar to his age. A man of the twentieth century is the twentieth century man; he wears the twentieth century spectacles; he is prone to look upon all past characters and incidents in the light of the twentieth century prejudices and idiosyncrasies he has acquired. This is personal equation of a general character, of which something more will be said later on.

The personal equation of the specific type consists in the prejudices, habits and mannerisms peculiar to special individuals. One who is a jealous Whig sometimes comes to believe that only the Whigs are the blessed of God; he has a kindly word only for them; he fumes at the mention of a Tory and is ever ready to trample him under foot. Again, a devoted Churchman comes to believe that the Puritans and other religious sects are accursed and has nothing but loathing and contempt for them. In the case of such persons, who start with a distinct bias, it may be noted that they cannot be expected "to naught extenuate nor set down aught in malice," and that consequently their judgments cannot possibly be just and impartial.

In the history of whatever country or of whatever age you may examine, you are sure to be confronted by a rich crop of partisan writers of every hue. In regard to ancient history, there is the democratic as well as the oligarchic class of historians. There are those to whom democracy is a shibboleth of inspiration and those again to whom oligarchy represents the constitutional ideal. In the eyes of the former, Athens, the glorious exemplar of democracy, represents in every way the highest perfection of excellence in all things—in politics, in religion, in literature, and science. They are never tired of singing her praises anc painting her achievements in roseate hues. When they co across oligarchic states like Sparta, they are ever ready to p holes in them, to magnify their faults and cry down their virtu In the eyes of the latter class of historians, Sparta, the famo type of oligarchy, is the flower and glory of Hellas, while Athens and kindred states are to them but a hissing and a bye-word. Passing on to Roman History we may note that the Gracchi have their hero-worshippers, and that Sulla and his school have theirs. In English History too there are two schools of historians, divided from each other by a broad cleavage—the Tory and the Whig. Hume is the chief apostle of the former school, and as such, in his monumental *History of England*, always holds a brief for the Royalist and the Tory cause in the long and chequered struggle between Crown and Parliament in the seventeenth century. In his eyes King Charles I., of blessed memory, is a saint and martyr whose blood was wantonly spilt by a gang of ruffians actuated by a pernicious political creed and by motives of self-aggrandisement, while Oliver Cromwell, the arch-representative of the Parliamentary cause, is only Beelzebub in the flesh. To pit against Hume, we have the brilliant Macaulay, the heaven-born champion of the Whig cause, who, in his own flashing rhetoric, paints the horrors of the "crowned and mitred tyranny" and the glories of the Puritan rule and the Protestant revolution. In the domain of Indian History, too, we may notice historians of the Anglo-Indian type as well as of the pro-Indian type. It is the personal equation, *i.e.*, the inherited or the acquired prejudices and prepossessions of the writer, that is to a large extent responsible for such one-sided views of men and things as have been noticed above.

The second principle that may be laid down as germane to the question at issue is that in an estimate of historic charac-

ters—their work and worth—they must be viewed and judged strictly in relation to *their* age, and not ours. In estimating the character and the work of a great historic personage—say of the fifth century A.D.—the student of history must, as far as possible, cast off his twentieth century glasses and take a view of his hero and his environment through fifth century spectacles. That is to say, he must transport himself in imagination to the age of his hero and judge of him as he would have been judged 1, strictly in consonance with the customs, beliefs, usages, judices and traditions in vogue at the time. One or two argunts, more or less of the nature of truisms, may be advanced support of the above observation.

First, a man is to a large extent the product of his age. .esponsive as he is to the subtle and mysterious influences rought to bear upon him in a thousand ways, he is shaped by his age and environment. There is the gigantic force of public opinion which, to a large extent, regulates his conduct and prescribes his duty. Then again there is the accumulated influence —direct or impalpable—of the traditions, customs, belief, usages, laws and principles of the time.

Secondly, it has to be noted that there is nothing like fixity or permanence in social laws, moral principles, religious beliefs, customs, traditions and usages, which are all subject to fluctuation from age to age. First of all there is the savage man with his own savage ways of thinking and living and the civilised man with his own civilised ways. There is a broad and deep cleft between the two. Coming to the civilised man, we may observe that there are various gradations and kinds of civilisation among the nations of mankind. Civilised men, instead of all belonging to a common plane, or of being of a common stature and hue, have been marked off into hundreds of nationalities, of castes, creeds and colours, each with its distinguishing features of social and political life. In the light of the above truisms, it is a peremptory demand of historic justice that, in pronouncing judgment on a historic personage, strict cognisance shall be taken of the age in which he lived, the conditions under which he worked, the traditions, customs, laws and usages by which he was influenced.

A few illustrations may now be given from the pages of history to exemplify as well as to elucidate the above observations. It is a matter of common knowledge that in the period of Eliza-

beth and the first Stuarts the Puritans and, to some extent, the Catholics were savagely persecuted in England, so much so that one looking at the phenomenon through modern spectacles is apt to lay the guilt of heartless cruelty and bloodthirstiness at the door of these sovereigns. When, however, it is recognised that the period referred to was an age of brutal religious passions and fierce religious strife, as well exemplified by the massacre of St. Bartholomew and the Thirty Years' War, an age when religious toleration as it is to-day was something unknown and unintelligible, one is sure to abate his fury against the English sovereigns and acknowledge that they only acted in sympathy with the spirit of their age. Is it not indeed wonderful and noteworthy then, if, in an age of such religious ferment, one should boldly come forward not only to proclaim but also to practise the gospel of religious toleration ? That was what Oliver Cromwell did, and hence he shines apart, a solitary star, with a lustre all his own, in a sky thick with fearful clouds. In the case of Aurangzeb or of Tippu, who were also guilty of fierce persecution of the Hindus, there is the extenuating circumstance that they only acted strictly in accordance with the tenets of Islam. One has therefore to think twice before one falls foul of these Mussalman rulers for their treatment of the Hindus. As the prototype of Oliver Cromwell, we have, in the pages of Indian History, the far-sighted and sagacious Akbar, who, to his everlasting fame, realised the value of religious toleration and in the face of strenuous opposition on the part of friends, courtiers and ministers, vouchsafed the boon to his subjects. Take another instance. You may feel indignant at Walpole for his unseemly and degrading practice of parliamentary corruption, but really he was only what he should have been seeing that the political atmosphere in which he passed his daily life was reeking with such corruption. To pass on : it may sometimes be a fashion among historians to speak of some of the Stuart kings as despicable miscreants for their wicked and audacious attempt at despotism in England. But then it is forgotten that the era of the Stuarts was an era of despotism in Europe—an era, when, beyond the Channel, Louis XIV. was building up in France a magnificent despotism which, in its towering greatness, appeared for a time to overshadow all Europe. It was but natural that Charles II. and James II., fascinated as they were by the predominance of Louis, their friend, neighbour and ally, should attempt to follow in his wake and bring

about in England the same phenomenon as was visible in France. Again, the famous quarrel between Becket and Henry II. on an ecclesiastical question should not be viewed in the light of a stray and isolated event—the outcome of the Archbishop's arrogance and pugnacity; it was, on the contrary, but a single and limited phase of a tremendous conflict between the Church and the state for temporal and spiritual supremacy—a conflict with which Europe was ringing for nearly two centuries. One may frequently wonder that the ancient Greeks should have been politically so short-sighted as to offer a steady and systematic resistance to all attempts at political union, so much so that Greece presented throughout her history a spectacle of chaos, of disunion, of internecine strife, such as would be presented by an ill-knit and ill-organized mass of political atoms. It must, however, be borne in mind as an explanatory or extenuating circumstance that in the eyes of the Greeks the city-state was the highest political unit and that a country-state or imperial state, such as at present exists, was to them little short of a political chimera. Many more instances of a similar nature could easily be given to show the need for care and discretion and a keen insight into the conditions of the age, in an examination of any historic personage or incident.

Thirdly, in pronouncing judgment on any historic character, the student of history should take careful notice of the conditions under which he worked, of the circumstances calculated to help or to hinder him in his work. This proposition is, to some extent, but a corollary of the previous one, but, in view of its importance, needs special emphasis. The work of a historic personage, like a precious stone, appears bright or dim according to its setting. If the work done is notable in itself, it is certainly entitled to much praise; if, however, the same work has been done under conditions depressing and uncongenial, under a frowning sky and in a raging storm, amid peals of thunder and lurid flashes of lightning, the hero is destined to shine in the pages of history with a resplendence of glory all his own. Imagine, however, that the conditions are different. The work, although of distinct value, has been done under highly favourable conditions, under a bright sky and in cheerful weather; the hero cannot then shine so well.

To take an example—Warren Hastings has often been the target for unsparing criticism at the hands of historians for some of his doings as Governor-General. If, however, we take care to

realise the difficulty and complexity of his situation—the sullen indifference of the Directors, their constant inroads on his finances, the malicious spite of some of his Members of Council, the implacable hostility of the native powers, his wars, the pecuniary straits to which he was often driven, his trials and tribulations, we cannot but feel lofty admiration for the courage, the fortitude, the sagacity, the far-sighted statesmanship, with which he guided the destinies of India, and that in the stress and storm of an unparalleled crisis. Taking other personages such as Cromwell or Pitt or Napoleon or Luther, it has to be remembered that, in order to obtain a vivid conception of the full magnitude of their work and their abilities, it is absolutely necessary to understand the conditions under which they played their parts on the stage of history.

These are some of the considerations that may be advanced as needful for a correct historic perspective.

P. S. RAMAKRISHNA IYER.

STUDENT LIFE IN GERMANY.

ONE'S first experience of German student life is of the nature of a shock. One hears so much of German thoroughness and scholarship, that one expects great things of the students. The number and diversified character of the educational institutions of Germany show the great importance attached to thorough education as a basis for all sound practice. With a population of sixty millions, Germany possesses twenty-two Universities, and eleven Technical High Schools, which are almost as advanced as Universities. For art, commerce, political economy, agriculture, forestry, mining, veterinary surgery and the like, there are special institutions in addition to provision at the above-mentioned seats of learning. All this shows how highly education is valued in Germany.

It is with somewhat of surprise, therefore, that one discovers how little time the German student seems to take for study. During the first two semesters,* at least, almost every night of the week is occupied with some duty connected with his "Club." Even the hours of the afternoon may be encroached on for the

* *Semester* (=Six months) is the regular word in Germany for the academic term or half-year.

same purpose. One hears it on all hands—from students, professors, parents—that the first two semesters are barren as regards study done. In short, it is the recognised thing, and the German student reconciles himself to it with the resignation of a stoic. Are not these student days days of liberty, when he can choose his own profession, choose what lectures he shall pay for (attendance is of course another matter)? The days of his "school prison" are over. He need no longer spend his hours of recreation under the watchful eye of his teacher. He is now a man, a student, with all the privileges and liberties which law and custom afford him. He is one of a class with its own well-established traditions and practices, and it is his joy to be able to experience in actuality those stirring times of which he has always heard so much.

For German student life has as a whole a unique organization. One cannot be an hour in a University town without having a striking aspect of student life brought before one's notice. The great majority of the younger students wear caps of peculiar shape and colour, while a coloured riband under the jacket passes under their left arm and over their right shoulder. To the initiated that signifies at once that the student so adorned belongs to one or other of the various student *Verbindungen* or clubs as we might say in English. Each Verbindung has its own colours, so that from the colours of the cap (or *Mütze* as it is called) or from the colours of the band, one can easily recognise to which particular association any student belongs.

The number of Verbindungen in any University is great, and to the Verbindungen have to be added the *Vereine* or societies which do not carry *Mützen* and *Verbindungsbände;* but only the *Zipfel.** In a university where two thousand students are matriculated there will probably be some forty associations of one kind or the other, each making more or less exacting demands upon its members. Fortunately membership of one association in almost every case excludes membership in any other. Were this not so, how could the German student live?

As a general rule however the matter would be simply solved. For as it is, each student thinks his own Verbindung or Verein the best possible in every respect. The aims it has in view, the history

* An ornament which takes the place of a watch chain. It consists of two short coloured ribands, one slightly longer than the other, and both ending in little silver triangular bands. The colours are those of the Verbindung or Verein.

it has behind it, the men who have passed through its ranks—do not all these excel anything that any other association can produce? The members of a *Corps* would not for worlds have anything to do with a *Burschenschaft*, and the latter body is equally warm in its repudiation of the former. Both in turn look down upon the *Nicht Schlagende* (non-duelling) corporations with lively scorn, while these last again view those others as rather wild and disreputable members of society. From this it will be gathered that the practices and aims of the different corporations vary. Corps and Burschenschaft alike emphasise "duelling" and beer-drinking and song as the chief delights of a student's life. Every week they have one or two *Kneipen* when jollification is carried on till well into the night. Other Verbindungen there are, which, as the products of a more civilised and Christian epoch, have higher objects most in view. They too have their Kneipen, but these are generally only once a week, and the drinking of beer is not compulsory. The Wingolf and the Schwarzburgbund stand out as formed for the uniting of students of Christian principles with a view to mutual strengthening and help in the Christian life. The Vereine again have an educative object in view. The number of these is almost legion. Every branch of study seems to have its Verein. There are the Theologischer Verein, Mathematischer Verein, Neu-philologischer Verein, Alt-philologischer Verein, Pädagogischer Verein, Chemiker Verein, Staatswissenschaftlicher Verein, and many another. These too have their Kneipe, but on another evening of the week they come together for "scientific" purposes. A paper is read by one member and a criticism passed upon it by another. In the Theologischer Verein, for instance, the reader of a paper (called the *Herr Referat*) must draw up his conclusions in the form of Theses. These the *Proreferat* endeavours to refute or modify, while the rest of the Verein discusses point by point, and decides what actually has been established by the paper in view of the criticisms passed upon it—a trying but profitable ordeal for those who must pass through it!

This corporate tendency (if the phrase may be pardoned) must be recognised in any attempt to appreciate German student life. It at once springs from and helps to create the peculiar features of that life. The absence of study which characterises the first two semesters of a German, especially of a Verbindung student, has already been commented on. The consequence

of course is that, if a student is to distinguish himself in his examination, his final semesters must be overcrowded with work. Thus it often comes about that the student who has done nothing in the first part of his course almost ruins his health by the amount of work he seeks to overtake in the later part. I suppose that this tendency would exist in Germany were there no Verbindungs, and here of course I speak largely of the Corps and Burschenschafts. When the over-strict discipline of a German school is suddenly withdrawn, and there is no examination till the close of one's course, the temptation to "slack" at the outset of one's career is naturally great. The pity is that the Verbindung life makes this almost inevitable. It is to counteract, so far as may be, this and other evil influences from Corps and Burschenschaft life that the Verbindungen with distinctively Christian aims have been formed. The Vereine, too, recognise the danger and even in the last twenty years have very considerably modified their customs so far as concerns the purely pleasure-seeking part of their activities.

The corporate tendency has other results however. It splits up the University into several more or less antagonistic elements. One misses the college or university life which is so prominent a feature in British colleges. There is an indescribable *esprit de corps* amongst the students of any one college or university. Each takes a personal pride in the successes which come to former members of his college. In athletics the same feeling manifests itself most markedly. To the German student the Verbindung takes the place of the University. He takes a pride in studying at some famous old University, it is true ; but in a most peculiar way that feeling is mediated through his Verbindung. The fame of the place is in a unique manner entwined around the Verbindung life. He seeks to do what the students have done for generations in that place, what has made indeed a considerable part of its fame. Were the Verbindung life swept away he would have very little pride in the University left.

This fact connects itself with another that is equally interesting and instructive. One cannot speak strictly of the *Alma Mater* of a German student, for the simple reason that he has probably studied in two or three Universities. It is quite a recognised practice, for instance, for a student to spend the winter semester in some large city, such as Berlin, and in the hot summer months to follow his studies in one of the numerous Universities situated in small coun-

try towns in the heart of mountain and forest land. Again, the fame of the teachers of a certain subject attracts a student naturally to the University in which these lecture. When the student body is thus in flux it is much more difficult for that *esprit de corps* to spring up which marks our British system. The feelings that otherwise might gather around the University gather rather round the smaller circle of the Verbindung. For though with change of University he must necessarily change his Verbindung, yet these institutions are linked together in great leagues. Corps is linked with Corps, Burschenschaft with Burschenschaft. Of other Verbindungsbunde need be mentioned only the Wingolf and the Schwarzburgbund—two notably Christian leagues. In the same manner are the different Wissenschaftliche Vereine banded together. A member of a Verbindung or a Verein who passes from one University to another naturally connects himself with the sister Verbindung, and is thus at once introduced to a large circle of kindred spirits. Members of the institution belonging to the same league as his own introduce him to all the ins and outs of the place—assist him to find lodgings, introduce him to the headquarters of their club, and so on. This linking of the Verbindungen together is thus a most valuable help to a student in his wandering career. It is surely good too that man should meet with man in discussion and also for social purposes. One may criticize some of the forms in which this social quality manifests itself, but that there is here an underlying principle which is commendable there is little doubt.

At the beginning of this article the point was emphasised that Germany lays great stress upon a thorough education as the basis of all successful work. It may seem that the picture that has been drawn is in sharp contradiction thereto, yet such is not the case. Already it has been mentioned that the final semesters of a German student are as a rule spent in unremitting toil. This is not altogether due to the neglect of previous semesters, but partly to the high pitch of proficiency expected of a student. The extraordinary extent and accuracy of his knowledge is enough to put one often to the blush. It must be borne in mind, too, that Verbindungen are not all of one class. In Wingolf and Schwarzburgbund it is possible to combine the pleasure of a measure of club life with strenuous search after truth. Of the different Vereine the same remark falls to be made, and as already indicated this has to be noted, that even within the last fifteen or twenty

years a marked lessening of the rigidity of the Kneipe rules in these last mentioned institutions has set in. But in addition to all that, it has to be remembered that by no means every student belongs to Verbindung or Verein. A *Freie Studentenschaft* has been formed to preserve the best features of the social side of Verbindung life and at the same time guard against its dangers. There are those who keep aloof from all such associations and devote their days to hard, laborious study—unfortunately, however, often with a onesidedness that is quite as disastrous as the one-sidedness of the Verbindung student.

What the German student life of a century hence will be it is impossible to speculate.* There is something peculiarly fascinating about the simplicity of it to-day as lived by those who are not members of the less desirable Verbindungs. It was the writer's privilege during a summer session spent in Marburg to come into close touch with quite a number of the more earnest type of German student. The friendship was begun through our meeting together for Bible study in connexion with the German Student Christian Movement *(Deutsche Christliche Studenten Vereinigung)*. It was strengthened through many an hour of friendly intercourse, and it is one of the things one looks back to with the greatest pleasure after those four months in the Fatherland. The wants of the German student of this type are few. For three or four pounds he hires a plainly furnished room. A bed to sleep on, a table to work at, with a bookshelf for the few tomes his purse can command, a lamp to give him light at night and a spirit lamp to cook his evening meal, a chest of drawers to hold his clothing and his store of food—these make up the simple furnishing. Heat is supplied in the winter months from a large stove that is the characteristic of all German rooms of the poorer class. His other wants too are simple. Coffee and a couple of small rolls suffice for breakfast. Dinner at as cheap a rate as possible he partakes of in a restaurant in town. His evening meal of bread and butter, and *Wurst* (sausage) or other flesh, or cheese, he provides for himself. There is something fascinating about this life, something enjoyable about making your own tea or coffee, and the discipline is good. His pleasures again are few and simple. A visit from a friend, an *Ausflug* to some old castle in the neighbourhood or to some elevated spot whence a splendid view may be

* Thus sport is now beginning to make its way into German student life, and Germany as a whole.

obtained of town and forest, an occasional row upon the river, and perhaps a daily swim in the rushing waters of the stream, make up the bulk of his pleasures. Little wonder is it that one looks back to these days with great tenderness and affection, for somehow upon these walking or boating excursions soul got drawn to soul.

Much there is that remains to be said of German student life, but some indication at once of its weakness and its attractiveness has been given, and that must suffice. There is certainly connected with the Verbindung life much that is most reprehensible, which every right-thinking man must condemn. Yet the charm of that other side remains to temper criticism with mercy. Certainly there is something most attractive about life in a quiet German University town, where the University dominates almost every interest in the place. There is an openness, a kindliness, a frankness about the life that is very fascinating. What one hopes for the German student world is that it may become still more detached from those evils which have sprung up in connection with some of its institutions, and develop more that natural frankness and kindliness and love of innocent pleasure which marks so many of its students to-day.

D. C. WILKIE.

TRISTRAM AND ISEULT: A STUDY IN LITERARY ETHICS.

EVERY student of English literature is aware that the great *corpus* of tales and traditions that have linked themselves on to the names of King Arthur and his knights has come to be regarded as a sort of common property for poets and writers of romance—a quarry from which any artist who will may take his material, and work it up according to the bent of his own genius. In recent years, Tennyson has made the Arthurian cycle peculiarly his own; but he cannot be allowed a monopoly. The matter is free to all, just as the Homeric cycle of epics was free to the dramatic poets of Greece. If the modern artist is to show any originality, and not to play the part of a mere scribe retailing the material of the past, we must be prepared to concede him considerable liberty of treatment, liberty to adapt, to amplify, to interpret, at his own discretion. As a matter of fact, English poets, from Spenser to Tennyson, to say nothing of other artists, have freely handled the

material thus placed at their command. It is the variety of treatment accorded to a particular portion of this material, the story of Tristram and Iseult, that I now propose to examine, as it raises an interesting question of literary ethics. It will be sufficient to refer to the story as it is handled by Tennyson and Matthew Arnold, to compare them with each other, and both with Malory. Expositions of the story by other writers we need not now discuss.

It is necessary to compare them with Malory, because he is the standard authority on all matters Arthurian. He cannot be regarded as exhaustive or final—that would compel us to condemn the whole of the *Idylls of the King*. But he gives us the earliest comprehensive treatment of Arthurian story in English literature, without which we should be poor indeed; and his account may be taken as the point of departure for all later writers, an account which they may supplement and amplify, and within certain limits adapt, but which they must not in any important particular ignore or contravene.

The story of Tristram and Iseult [La Beale Isoud], as told by Malory, has many attractive features. Tristram is distinguished by the melancholy romance of orphan childhood—it is from Malory* that Arnold borrowed the phrase, "deep draughts of death," in relating the pathetic circumstance to which Tristram owed his name. As a lad, he magnanimously forgives and rescues from the fire the stepmother who has tried to compass his death. As a young knight, he comes forward as the solitary champion to deliver his uncle, King Mark, and his beloved Cornish land from the shame of servitude to a foreign lord, and his valour wins the day. At a later period he performs similar service for King Anguish of Ireland, whose cause he undertakes for friendship's sake, and acquits him of the charge of murder. It was after the former combat, when he defeated the Irish champion, that he was sent in disguise to the court of King Anguish, to be healed of his envenomed wound at the hand of the king's fair daughter. We are not surprised to read that he "cast great love to" the fair Iseult, "for she was at that time the fairest maid and lady of the world," and that "she began to have a great fantasy unto him."† But his subsequent claim that her promise not to marry within seven years except at his direction shall be fulfilled by her wedding his uncle, King Mark, seems to a modern reader needlessly Quixotic. On the voyage from Ireland to Cornwall,

* *Le Morte d'Arthur*, VIII. i. † *Ibid.*, VIII. ix.

they unwittingly pledge each other in the draught that was intended to cement the marriage of Mark and Iseult by undying mutual affection. "Then they laughed and made good cheer, and either drank to other freely, and they thought never drink that ever they drank to other was so sweet nor so good. But by that their drink was in their bodies they loved either other so well that never their love departed for weal neither for woe, and thus it happed the love first betwixt Sir Tristram and La Beale Isoud, the which love never departed the days of their life."* The tragedy of both their lives is then consummated; Iseult becomes the wife of Mark; she remains the lover and the beloved of Tristram.

The reader already familiar with Arthurian story will at once recognise that we have here an almost exact parallel to the love of Lancelot and Guinevere. To us, the philtre (could we persuade ourselves of its efficacy) would be an item to redeem the love of Tristram and Iseult in some measure from its sinfulness, by imparting to it the quality of fate, of a necessity they cannot escape. Comparison would be so far in their favour, as less guilty in their love than the pair who dishonoured King Arthur. But it is only fair to say that Malory suggests no such comparison. The fact, too, that their love began before Iseult's marriage, whereas Lancelot seems to have conceived his attachment for Guinevere when she was already Arthur's queen, is so far a point of excuse. But again Malory gives no hint of such a comparison. To him, the two stories obviously afford a close parallel. In both, the sordid details of adulterous passion are set forth with a lightness of tone, a matter-of-fact simplicity, which plainly indicates in the earlier writers of Arthurian story a want of moral sensitiveness that contrasts sharply with the method of later authors. As the stories come to us in Malory, Tristram and Iseult are no better, no worse, than Lancelot and Guinevere. It is the atmosphere of medieval romance; modern censure and modern excuse are alike irrelevant.

It would be tedious to relate all the exploits performed by Tristram of Lyonesse. Suffice it to say, he is, by consent of all, the equal of Lancelot himself. Again and again he meets Arthur, Lancelot, and the greatest paladins in the lists, and never comes off with dishonour. King Mark's advisers counsel a reconciliation

* *Op. cit.*, VIII. xxiv.

with Tristram, who is likely to prove a dangerous enemy. "Ye shall understand that Sir Tristram is called peerless and makeless of any Christian knight, and of his might and hardiness we knew none so good a knight, but if it be Sir Lancelot du Lake."* Not to multiply quotations, that is the general impression Malory gives: no one is prepared to say that Tristram is superior to Lancelot, or Lancelot to Tristram, but everyone is quite sure that either of them is superior to every knight besides.

And just as Tristram vies with Lancelot in knightly prowess, so he and the queen he worships may be said to rival Lancelot and Guinevere in the sphere of love. Here too Malory evidently feels that comparison is difficult; he is not prepared to give the palm to either pair of lovers. But comparison of either pair with any others is out of the question—the four stand preeminent. This conclusion is decisively expressed by Iseult herself. "Recommend me," she says, "unto Queen Guenever, and tell her that I send her word that there be within this land but four lovers, that is, Sir Lancelot du Lake and Queen Guenever and Sir Tristram de Liones and Queen Isoud."†

From this point of view, Tristram's subsequent marriage with the other Iseult [Isoud La Blanche Mains] must be regarded as a lapse; but Malory evidently does not view it as seriously compromising his fidelity to his first mistress, whom he continues to love to the end. The feud with Mark is more than once patched up; but his treachery—Malory clearly considers Mark the embodiment of perfidy—always causes it to break out afresh; and at last the lovers, weary of his plots and persecution, sail away to England, where they are established by Lancelot in a sort of lovers' paradise at Joyous Gard, where "they made great joy daily together with all manner of mirths that they could devise;" and where Tristram finds abundant exercise for that art of venery of which he is acknowledged to be the supreme master.‡

There we must leave the story as far as Malory is concerned. Through oversight, want of interest, or preoccupation with other matters, he never completes the tale. At the close of his twelfth book he adds the note, *Here endeth the second book of Sir Tristram that was drawn out of French into English. But here is no rehearsal of the third book.* After that he devotes himself

* *Op. cit.*, VIII. xxxii. † *Ibid.*, VIII. xxxi. ‡ *Ibid.*, X. lii.

to the story of the Sangreal and the downfall of Arthur's kingdom.

The modern poet who proposes to handle this story is evidently bound to adapt it. He cannot reproduce it as it stands without insulting the moral sense of his readers. In what direction is modification possible? If he is to enlist our respect for Tristram and Iseult he must idealise their love, strain out the coarse and sensual element that is only too apparent in Malory, and make it possible to sympathize with them as with those who, in spite of noble impulses, are involved in the toils of a fate too strong for them, who strive manfully although without success. If he prefers a less ideal treatment, he can take the facts as they stand in Malory, but revise judgment in accordance with modern, with Christian standards. In that case, the pair must be uneqivocally condemned, as those who violate the most sacred relations of human life. But either way, he cannot without obvious injustice mete out different measure to Tristram and Iseult from what he accords to Lancelot and Guinevere. There is nothing to choose between pair and pair. If he idealises one pair, he must idealise the other; if he prefers to call a spade a spade, and to brand either pair as adulterers, he is bound in common fairness to do the same to their rivals. Provided he treats both pairs alike, it is so far all one which line he elects to take, though we may find reasons for preferring the more ideal and sympathetic presentation.

That is the method chosen by Matthew Arnold in his treatment of Tristram and Iseult. The outline of the story he takes, with but little modification, from the *Morte d'Arthur*. But Malory supplies him with little or nothing beyond the bare facts. The romantic and highly subjective presentation of the story must be set to the credit of the poet. Tristram is the lover of Iseult of Ireland, bound to her by the fatal spell of

> that spiced magic draught,
> Which since then for ever rolls
> Through their blood, and binds their souls,
> Working love, but working teen.

There is no longer anything in their love to qualify our belief in Tristram as the soul of knighthood. His valour, his integrity, his devotion, stand as they stand in Malory. His unhappy passion serves only to arouse our sympathy and our pity. For Iseult, too, we can feel only compassion. That she,

in her peerless beauty, must play her part as Marc's queen, while her whole heart's love is irrevocably given to Tristram, is unutterably tragic. Small wonder that their love has been to both of them as a fever, wasting their strength while in years they are still young. It is a sad tale of thwarted love, of wasted life. When at length, on Tristram's death-bed, the unhappy lovers are brought together again, we feel that neither Marc, the "deep-wrong'd husband," nor Iseult of the White Hands, the shadowy wife of a knight who never could give her his real love, can grudge them this last hour of mingled love and grief.

Here, as in the familiar treatment of the companion story in Tennyson's *Idylls of the King*, there is nothing at which any but the hypercritical need cavil. All is lofty and noble. The lovers' mutual fidelity commands our respect, the impossibility of any happy issue to their love, our pity. Tristram's fate befits his name; sorrow dogs his footsteps to the end. And a measure of the same sadness hangs over the two fair princesses who share his fate. This tone of sadness is in keeping with Arnold's genius; and *Tristram and Iseult* is one of the most affecting of his poems. It is his merit that he leaves the story not meaner than he found it, but all the more attractive through the more modern and spiritual value he sets on the passion of love.

For Tennyson's version of the story we must turn to *The Last Tournament*, which comes near the end of the series of Idylls. We might have expected, for the reasons already set forth, that it would be a parallel to his treatment of Lancelot and Guinevere—a story of love that is guilty, indeed, but not wholly base, pure in itself, and utterly loyal to the object of its passion, but false in so far as it wrongs the innocent third, to whom the woman is pledged by the vows of wifehood, vows which she and her lover alike are under the most solemn obligation to respect. Such a love is the perversion of a noble sentiment; it is not in itself ignoble. In the conflicting emotions it begets, when all the virtuous instincts of the lovers come into conflict with the claims of their love, because they are too generous by nature to sin without reluctance, it deserves our commiseration. But the story of Lancelot and Guinevere is too familiar to require repetition; it only needs to be recalled for purposes of comparison. Naturally we expect

a replica of this passion in the case of Tristram and Iseult. Of Tristram, too, the poet might say

> His honour rooted in dishonour stood,
> And faith unfaithful kept him falsely true.

If Lancelot is worthy of admiration, so is Tristram; if Guinevere is not to be incontinently stoned as an adulteress, neither is Iseult.

But instead of any such picture, we find in *The Last Tournament* an utter contrast. It brings before us the vulgar amour of a mere libertine, cynical, sensual, inconstant. He is strong of his hands, but he is no true knight. Mark fears him; and in the tournament, where Lancelot sits to judge, Tristram bears down all comers. But the knightly leader, loved and admired by all, who met us in Malory, has vanished. To put it in simple, colloquial English, Tennyson's Tristram is essentially a cad. He is deservedly put to shame by Sir Dagonet, the Fool; and the sympathies of the reader cannot fail to respond to the latter's answer—

> I had liefer twenty years
> Skip to the broken music of my brains
> Than any broken music thou canst make.

The philosophy he expounds is that of the selfish, sensual, irreligious profligate, the hypocrite who brazens out his want of faith with the plea that vows are only tolerable when they are elastic—

> The vow that binds too strictly snaps itself.

You could hardly imagine a more naked defence of the moral apathy that will not put forth any effort to get the victory over sin than that of Tristram—

> Worldling of the world am I, and know
> The ptarmigan that whitens ere his hour
> Woos his own end; we are not angels here
> Nor shall be.

His sneer at the defeated knights, "the glory of our Round Table is no more," is true, and true because of the falsehood, the infamy, the treason, with which he and his like have trampled on their vows. We cannot feel any scrap of compassion, but only loathing, when he meets his end:

> 'Mark's way,' said Mark, and clove him thro' the brain.

Tennyson's reasons for thus transforming the character of Tristram, and the setting of his love for Iseult, are not hard to guess.

Tristram and Iseult, as we have seen, are at the outset a sort of duplicate of Lancelot and Guinevere. But Tennyson had no use for such a duplicate. His method is to select and develop types, to show the whole range of knightly character, its possibilities of good, the loopholes it allows for evil, the ruin that follows when the canker of unhindered sin eats at the heart. Economy of workmanship alone would suggest that parallel episodes and characters should be omitted.

But if he did not choose to give us a Tristram who would be the peer of Lancelot, he need not have given us a Tristram at all. If he wanted to portray a *roué*, whose cynical profligacy might emphasize the deterioration of the Round Table, he might have found some other to play the part, instead of trailing the character of Tristram in the mire. Tennyson's degradation of this story is nothing less than a literary crime. As we find him first in Malory, Tristram is distinctly a heroic figure. He is by no means the modern ideal of knighthood—but neither is Lancelot. But judged by his surroundings, judged by the only standards which are immediately applicable to the *Morte d'Arthur*, he is essentially noble. Even when we censure the grave defect which the progress of morality compels us to notice, we can still recognise in him many of the qualities of manly virtue. Matthew Arnold has been faithful to the noble proportions of the original. His Tristram is more modern; but he remains a truly knightly figure, the worthy rival of Lancelot for the first place in our esteem. But Tennyson simply degrades Tristram. Except for strength of arms, skill in the chase and in music, and the bare facts of his love and his marriage, we can find in him no trace of the original. Tennyson has taken away a hero—not flawless, but still heroic, still marked by many attributes we can admire; and instead, he has given us a beast, utterly wanting in every characteristic of manhood.

As a work of art, *The Last Tournament* ranks with the finest of Tennyson's work. The skill with which he has thrown over the whole of it the air of departed glory, so that the trailing finery, the draggled plumes, of the last hour of the tournament day seem but the symbol of the deterioration and shame of Arthur's knighthood, is altogether admirable; as a moving presentation of human frailty and failure, the poem is one of the saddest in English literature, and comparable to the close of *Hereward the Wake*. But Tennyson has achieved this triumph at the sacrifice

of human character; and while we applaud the triumph, it is not easy to justify the method by which it has been won.

This may seem to some a needless protest; after all, Tristram is only a fiction. But that does not exculpate the poet. To many of us, such fictions as Tristram are more real than most of the men of flesh and blood around us. The heroes of fiction ought to share the immunity of the dead, whom all exempt from slander. We need not grudge Tennyson the protrait of a libertine, if it helps his purpose to represent one; but there was no need to vilify a paladin in order to sketch a wanton. Fictitious or historic, it is still a human character that Tennyson has degraded; his work is in effect a slander. We cannot afford to lose the perfect knight, so worthy of admiration, so open to our pity. To many of us, happy in knowing Malory or Arnold before we read *The Last Tournament*, theirs is the real Tristram; Tennyson's is a malignant perversion, too utterly and shamefully distorted even for caricature. Human life is none too rich in commendable examples. Tristram in his flawed but attractive manhood was one we could love, one whose story could spur and encourage us. We cannot spare our Tristram.

What is said of Tristram covers what must be said of Iseult, and of the whole story of their love; for good or for evil, the whole must be taken together. But Tristram's is the central figure, and it is about him that the problem can most readily be stated and discussed. Noble as Tennyson's work may be as a whole, we cannot acquit him of blame in respect of *The Last Tournament*. He stands condemned as one who stabs a reputation, who casts an unfounded slur on the character of the absent and the dead.

FERRAND E. CORLEY.

NOTES OF THE MONTH.

THERE is a possibility of misunderstanding as to the motive of our Notes last month on the subject of the Christian ministry which we are anxious to avoid. What we wrote was not prompted by any desire to score a point in the controversy between sect and sect, but solely by the desire to secure in India a full recognition for what we believe to be the truth of the Gospel of Jesus Christ. The Bishop of Bombay and many others who have written and spoken on the subject deprecate, and we should deprecate, the introduction into the Indian

Church of divisions and disputes which have had only too great a prominence at times in the life of the Church at home. It is of the highest moment for the future of the Indian Church, and for its power to bring in the Kingdom of Christ in righteousness and truth, that the truest views of the Christian life should inspire all its members. We believe that in the past the failure to recognise the high ideal which the New Testament enjoins for the rank and file of Christ's followers, and the introduction of false distinctions in the standard of devotion and holiness, based upon false hierarchical ideas, has been responsible for continued impotence in the Churches of the West. The deadly ambiguity of the English word *priest* lends itself only too readily to the perpetuation of the mischief. It cannot be too strongly affirmed that the only conception of priesthood sanctioned by the New Testament is binding on every Christian, that every member of the Church is called to be a priest. That this ideal may inspire the life of the Indian Church is more than all questions of sect or party, and it is for this that we labour and pray. By his address to the Missionary Conference at Mahabaleshwar, and by its publication in the *Indian Interpreter*, the Bishop of Bombay has been giving currency to views the general acceptance of which would prejudice the ideal we cherish. That is why we felt constrained to discuss this subject in the pages of the *Magazine.*

THE quarrel between the Papacy and Modernism has been accentuated by the malignant hostility shown towards Father Tyrrell at the end. Honoured by all who knew him as a man of pure heart and blameless life, devotedly attached to the Roman Church, George Tyrrell had earned for himself the Papal censure by his outspoken defence of the Modernist position. On his death, burial according to the rites of the Roman Church was refused, and the Abbé Brémond, who said a few prayers over his grave, was visited with censure from Rome. Such indignities meted out to the dead, and to those who befriended him, have provoked a good deal of indignant criticism on the part of English Romanists. They confirm by a striking illustration the analysis of the Papacy given by a distinguished English Churchman in the April *Quarterly Review.* Professor Inge's conclusion is irresistible; the Papacy is essentially a despotism; and it would now seem that it is irretrievably committed to the policy of repression. Not only the intellect but piety itself must be relentlessly crushed, to maintain the tyranny of the Vatican. Romanist correspondents in *The Times* deny the competence of the Pope, by Catholic law, to withhold the rites of burial in such a case. But deeply as we may sympathize with the friends of the late Father Tyrrell, and admire the man

himself, there is an undeniable logic in the procedure. It is significant that Father Tyrrell himself expected it. Concede the dogma of Papal Infallibility, commit yourself to the extreme interpretation of obedience to authority maintained by the Roman Church, and it is difficult to see how Father Tyrrell could be anything but anathema. Many of his views we endorse; his spirit of independence, of fearless loyalty to truth, we venerate; but his attitude to the authority which he was pledged to respect was undeniably contumacious. Though he himself never took the step, the logical conclusion of his action was to repudiate the Papal authority. By anticipating that conclusion, and treating him as finally irreconcilable, Rome has shown a more consistent logic. The nemesis is that she forces home upon others in his position the dilemma which Tyrrell himself managed to defer: either they must submit unconditionally to the Pope and recant if called upon, or they must finally accept the position of rebels. Rome cannot give way, and admit them to the last rites of the Church and other Christian privileges, unless she is willing (which we doubt) to cry *Peccavi*. Little as we are prepared to accept the extreme positions of Modernist writers, we cannot but sympathize with the spirit which animates so many of them, and of which Father Tyrrell himself was a conspicuous example. Rome's latest word in the controversy is a moral victory for the Modernists. It means that the Church has no room for men who insist on following the light of scientific truth. The hope that any force within it will avail to liberalise it must be abandoned. Professor Inge's words come with added emphasis in the light of the vindictive persecution accorded to Father Tyrrell. "The disastrous results of the rebellion, and of the means taken to crush it, will be apparent in the deterioration of the priesthood. Modern thought, it will be said, has now been definitively condemned by the Church; war has been openly declared against progress. Many who, before the crisis of the last few years, believed it possible to enter the Roman Catholic priesthood without any sacrifice of intellectual honesty, will in the future find it impossible to do so." When piety and intellect can no longer go hand in hand, when the priest, by his very profession, is proved to be either patently ignorant or patently insincere, judgment is not far off. The Roman autocracy may show "an astonishing toughness. But as head of the universal Church, in any true sense of the word, Rome has finished her life."

THAT the *Indian Sociologist* should hail Dhingra as "a martyr to the cause of Indian independence," is no matter for surprise, but it points to a radical obliquity of outlook which calls for comment. We say nothing as to the cause, "Indian independence," credited

with his devotion. It is too airy and remote, at present, and too disputable in its value, to call for practical discussion. What we challenge is the sinister corruption of ideas involved in the description of a common criminal as a martyr. In all ages, in all lands, the manslayer has been reprobated: in antiquity, he was regarded not as a mere criminal, but as one who polluted the community. Dhingra's crime was rendered doubly detestable by the cold-blooded treachery with which it was perpetrated. When he was hanged, he paid the bare penalty, according to the law of the land, for the crime he had committed. To call such a death martyrdom is to trifle with the most precious of human interests. "Convey the wise it call." There is nothing that saps the foundations of character more insidiously than the habit of finding euphemistic disguises for things that are morally detestable, and depreciating truth and integrity by contemptuous perversions of their name. The rugged honesty which calls a spade a spade is at times disconcerting, but it never bites or corrodes. The precise political form of India's future is a matter of secondary importance; Indian patriots should make it their first concern that the springs of national life may run sweet and pure. To pervert the moral vocabulary of young India, is to debauch its soul. This is a matter in which the journalist has a solemn responsibility laid upon him. Let the things which are lovely and of good report be kept untarnished; and let treachery and murder be named and accounted for ever vile.

An American lady archaeologist, who has recently published an account of her explorations, has helped to throw light on the details of that early Cretan civilisation the discovery of which has been one of the most conspicuous triumphs of the last two decades. The labours of Dr. Arthur Evans and his coadjutors have made it plain that the Island of Crete was the seat of a flourishing civilisation more than four thousand years ago. The splendour of the remains, the evidence of material wealth and of true greatness they afford, have given a new value to the name of Minos, and administered one more rebuke to the sceptics who had nothing but scorn for the legends and early history of Greece. Recent political events have turned many eyes with anxious interest to Crete; and some are pointing to the island as "the key to the Mediterranean." That may be an exaggeration; but the phrase must not be too airily dismissed if archaeology points to Crete as the centre of a thalassocracy millenniums ago. The facts of geography are stubborn, and their influence on history is likely to repeat itself. But though Hellenic stories are so far vindicated, and "Hellenic" qualities may be traced in the early products of Aegean art, we cannot describe

the "Minoan" remains as Greek. Unfortunately, Mrs. Hawes' book, interesting as it is, affords no answer to the questions we most want to ask—Who were these Minoans, and what was their relation to the Greeks? Two distinct forms of script have been preserved at Knossos; but as yet no man can read them. There are many problems in ethnology and philology, to say nothing of the history of culture and folklore, which might be answered if we could read the records and rightly affiliate these peoples of the past. As yet every effort has failed. But "hope springs eternal in the human breast;" and in archaeology, especially, the successes of the past are the strongest possible argument against despair.

Newspapers which undertake to enlighten the public on matters of antiquity are sometimes strangely uncritical of the information they transmit. The *Madras Mail* recently published an article on the reputed tooth of Buddha at Kandy which is a case in point. The emphatic opening sentence, "There is at least one relic on earth which can claim without dispute an antiquity of twenty-five centuries," was not substantiated in the paragraphs which followed. In fact, the summary of the history given showed a gap, during which no credible account of the relic can be furnished, which makes the antiquity of the supposed tooth eminently disputable, while it is a matter of common notoriety that it is not a human tooth at all, being neither a tooth of any kind nor any part of a human frame, but a piece of ivory, much larger than any human tooth. Though it is not generally known, the Madras Museum contains among its treasures a Buddha relic with a much better claim to authenticity than the Kandy "tooth." A portion of calcined bone, taken direct from the crystal casket in the foundations of the stupa at Bhattiprola (Kistna District), when it was laid bare in 1892, and since preserved under Government oversight, has an antiquity of over twenty centuries which none can challenge.* Further, if the preservation of the remains of Gautama after his death, and their dispersion among the eight repositories of which the Bhattiprola stupa is one, can be accepted as authentic, and competent authorities assure us that it can, the Madras relic may be taken without question as a relic of Buddha himself. At one time the subject of negotiations for purchase by the King of Siam, it was retained for South India by the firmness of the India Office. There is a wide difference between antiquities preserved by dispassionate authority under scientific conditions and the trumped-up objects of popular superstition.

* The inscriptions which accompanied the relic were, according to Bühler, not later than 200 B. C.

The articles contributed to the last volume of the *Magazine* by the Rev. J. S. Chandler, of Madura, on the Jesuit Mission in Madura in the seventeenth and eighteenth centuries, have now been gathered together and published in book form by the Methodist Episcopal Publishing House in Madras. There is no substantial change in the matter or arrangement of the articles; but their usefulness is enhanced by the addition of a preface, index, and glossary of terms. Four illustrations are also added—the Palace and the Sokkanadan Temple at Madura, the acropolis of Trichinopoly, and Ginji Rock. Many of our readers, we doubt not, will be glad to have in a separate and independent volume this graphic account of an important chapter of missionary history in South India, and of interesting experiments in missionary methods. If for no other reason, we should welcome the book for its presentation of the striking personality of de Nobili. The price of the volume is Re. 1-8.

The present month has been darkened by the tragic bereavement that has befallen T. E. Sir Arthur and Lady Lawley. On the 4th inst., their only son, Mr. R. E. Lawley, lost his life by a fall in the hunting-field at Ootacamund. By their personal qualities, no less than by their high position, Their Excellencies command the esteem and affection of the Presidency. We would respectfully join in the universal sympathy that goes out to them in the hour of their deep affliction.

LITERARY NOTICES AND NOTES.

Karma and Redemption. By A. G. Hogg, M. A. London, Madras and Colombo; Christian Literature Society; 1909. Price As. 8; cloth, As. 12.

This "Essay toward the interpretation of Hinduism and the restatement of Christianity" originally appeared as a series of articles in the *Magazine* about four years ago. The interest then aroused, and the repeated requests for reprints, suggested the desirability of republication, and it was fitting that the C. L. S. should undertake the task. In substance, and in the main structure of the argument, no change has been introduced; but the analytical table of contents and the marginal head-lines are welcome aids to the study of an obviously difficult subject.

It would be unbecoming to enlarge on the merits of the pamphlet or the gifts of its author; but it will not be out of place to give our

readers, many of whom may not have read the articles when they first appeared, some notion of the ground covered by them and the position they maintain. Amid the "bewildering medley of aspects of resemblance and contrast" between Hinduism and Christianity, Mr. Hogg finds a fundamental divergence of outlook traceable, as he thinks, to "the presence in India, and the absence from Christendom, of belief in Karma and transmigration." These conceptions, though in some respects ethically commendable, impress the Christian critic as on the whole ethically defective. But it is not generally recognised, and it is only fair that the Christian should now notice, that "the higher Hinduism is...itself, from beginning to end, an implicit criticism of Karma." This view is supported by a twofold argument. Historically, the loss of the joyous faith of the early Aryans, and the adoption of the gospel of release from phenomenal life, presupposes such a darkening of the horizon as nothing less than the growth of the popular Karma-transmigration belief can account for; while philosophical positions so diversified as those of the Advaita-Vedānta, the Sānkhya philosophy, and the Saiva-Siddhānta, by their common feature of exaggerated individualism, no less than the Bhagavadgita by its splendidly irrational ethic, all point to a revolt from the fatalism and the selfishness inherent in the popular system. Such a drastic criticism, however, suggests the further step of denying the validity of the Karma conception altogether, which cannot even be maintained as a necessary moral postulate. It depreciates the work of Divine Providence to the mere dispensing of judgment, thereby weakening alike the sense of duty and the sense of the magnitude of sin, and is therefore morally defective; and its supposed efficacy as an explanation of the problem of suffering is equally open to criticism. This problem is more successfully met by the Christian interpretation, and it is characteristic of Christianity that it is not only essentially related to historic events, but committed to the interpretation of history as really significant by its fundamental beliefs. The acceptance of Jesus as "God manifest in the flesh" means that God is viewed as actively working throughout history to draw men to Himself. In contrast with the traditional doctrine, which would make Karma tend inevitably to absolute ruin, we find the "revised law of Karma," which views the fruit of deeds as a social burden, profoundly affected by the conduct of one and all. Self-sacrificing love, seen at its highest in God through Christ, can then manifest itself through unmerited suffering as a force for the redemption of the wrong-doer. Obscured by the juristic theories of the Atonement, this conception illuminates the problem of forgiveness, and its efficacy as a motive to amendment.

As a sympathetic interpretation of present-day Hinduism, and a courageous attempt to reformulate Christian truth in a way that may

commend it to thoughtful Hindus, the essay is worthy of notice. We commend it to Hindu and Christian alike. The quotations from Manikkavasagar and other Hindu sages coupled with Christian texts as chapter-headings are no conventional trick. They spring from a genuine respect for Indian thought which is abundantly apparent in the book. Mr. Hogg's contention is that the best mind of India itself is greater than the Karma-doctrine, and suggests its unequivocal rejection. It is not the spirit but the direction of India's loyalty to the past that is in fault. In the spirit of her greatest teachers in the past, India is called to-day to break with the doctrines she inherits in order to realise the freedom which they sought.

A Commentary on the Holy Bible. By various writers; edited by the Rev. J. R. Dummelow, M.A., Queen's College, Cambridge. Complete in one volume with General Articles and Maps. London; Macmillan & Co., Ltd.; 1909. Pp. cliii and 1092. Price 7*s.* 6*d.* net.

THIS is a book which should have a very large sale, for it is not quite like any other book we know and yet is exactly what many readers of the Bible must often have wished for.

The introductory hundred and fifty three pages contain articles dealing with such varied subjects as "The Creation Story and Science," "The Messianic Hope," "The Dynasty of the Herods," "Miracle," "The Atonement," "Inspiration," "The Study of the Bible," "The Laws of Hammurabi," and the articles themselves contain exactly the kind of thing that an intelligent layman wishes to know. Those who have passed through a long theological course sometimes forget how ignorant they themselves once were and consequently sometimes fail to appreciate the difficulties felt by earnest Christian people when they hear distorted accounts of the modern attitude towards the Bible. Articles like those contained in this "One Volume Commentary" ought to do much to help such people and to let them see that the newer views are really an aid and not a stumbling-block to faith.

Mr. Dummelow, the General Editor, has secured the services of a number of well-qualified contributors, the list of whose names at once indicates the kind of work and the theological positions we may expect to find in the Commentary. Their general attitude is, to put it shortly, that of men who have adopted to a considerable extent the views of the Higher Criticism but without loss of faith in the supernatural. "The Bible," it is said in the introduction, "is the inspired record of God's gradual revelation of Himself, His nature,

character and will;" but while holding this view firmly the writers of the Commentary see the necessity of recognising the value of the work done by modern scholars even though this may clash at times with traditional beliefs. The result is that both the general articles and the Commentary itself are really helpful to the student of the Bible.

The Commentary proper deals with all the books in the Bible. For each of them a short introduction is provided discussing the usual questions of date, authorship, object, and the like. Then follows a commentary upon each chapter. The text of the Bible is not printed, and thus the book is kept a little smaller. We have tested the commentary in a number of places and have found that difficulties are not shirked but are treated frankly and sanely. Often besides comments on the different verses an outline of the whole chapter is given, the train of thought in it being clearly brought out. Differences of opinion as to the interpretation of passages are stated fairly and discussed with moderation, while the writer clearly indicates his own position.

Altogether we consider this a most useful book and welcome its appearance. It is extremely cheap considering its size, and we trust that it will be very widely used.

Old Testament History. By the Rev. J. M. Hardwich, M.A., and the Rev. H. Costley-White, M.A. London; John Murray; 1909. Period I and Period II. Price 2*s*. each.

THE whole history covered by the Old Testament, to the close of the Canon, is to be dealt with in five volumes, of which the first and second only are yet to hand. The aim of the series is "to combine the advantages of a general history with those of the ordinary commentary." First-rate works, like Driver's *Genesis* and Hastings' *Dictionary of the Bible*, have been utilised for the purpose, and the result is decidedly a success. One of the great needs of the present day is the popularisation of the assured results of Biblical criticism. These volumes, with their succinct but lucid introductions and appendixes, their judicious and illuminating notes, are a useful contribution to that great work. As far as possible, the main narrative is couched in the language of Scripture. Duplicate narrations are either omitted or carefully noticed as such. The first volume gives the story from the beginnings to the crossing of the Red Sea, while the second carries it on to Ruth. We congratulate the authors and publisher on the two volumes before us, and look forward with interest to the completion of the work. For class teaching, the books should prove invaluable; but while that is their first aim it does not exhaust their usefulness. There are many readers at the present day, bewildered by rumours of the results of

criticism which they cannot assimilate, who consequently read the Bible with somewhat of misgiving. To them we commend these volumes, shaped as they are by the influence of the Higher Criticism, but instinct with reverence and piety. The reader will find that they give him, in great measure, the fruits of that fuller understanding of the Bible which has only become possible in recent years, and prepare him to read with advantage the larger works from which he may reap a fuller harvest for himself.

Why I am Content to be a Christian. By Prof. E. De Witt Burton. London, Madras and Colombo; Christian Literature Society; 1909. Price Pies 3.

THIS is one of the well-known *Pice Pamphlets* of the C.L.S. Many of our readers will remember Prof. Burton's visit to Madras in the earlier part of the year, and his lecture in the Anderson Hall. The form of the title is a recognition of the forces which compel a thoughtful Christian to reconsider the grounds of his faith. The adherence of men of Prof. Burton's intellectual calibre to the Christian faith is the more significant because it is due not to unquestioning acquiescence in the traditions of their fathers, but to an intense personal conviction, born of abundant reflexion on all the facts of life, that the Christian Gospel is the truth of God. It is because the Christian religion is one of intellectual liberty, of spiritual power, and of a broad horizon, appropriating truth from every source, and setting a high ethical standard, while it embodies its ideals in the Person of Jesus Christ, that Prof. Burton is "content to be a Christian."

Tennyson's The Lady of Shalott and Other Poems and *Tennyson's English Idylls and Other Poems.* With Introduction and Notes. By J. H. Fowler, M.A. London; Macmillan and Co., Ltd.; 1909. Price 1*s.* 9*d.* each.

THESE two volumes are an addition to the numerous volumes of Tennyson's poems published by Messrs. Macmillan. The one contains twenty-five poems, the other thirty-seven. Each contains an introduction, and a closing chapter on the metre of the poems. They will prove useful little volumes, and will doubtless frequently be used in educational institutions in India. Mr. Fowler's name is a guarantee of sound work. He is already well-known in connection with similar efforts, *e.g.*, his edition of the Golden Treasury. The notes are brief. The introduction and notes on *The Lady of Shalott* occupy only one page. Teachers therefore may safely commend the books to their students.

The Bruce. By John Barbour. Selections for use in schools, with an introduction, notes, etc., by W. M. Mackenzie, M.A. London; A. and C. Black; 1909.

INTENDED primarily for the use of Scotch schools, where motives of patriotism give a special interest to the works of Barbour and the career of the Bruce, this little volume should prove useful to students of English elsewhere. The selection comprises nearly the whole of four books (III, XI, XII & XIII) out of the twenty which make up the complete poem. Here and there we notice a touch of something like pedantry, with a dash of the polemical, in the author's work, but most of it is good. There are, however, two or three omissions, the supply of which would increase the usefulness of the work. We should like to see some account of the remainder of the poem; the extracts given are too much "in the air," and a few words as to the metre, and Barbour's use of it, would not be out of place. The grammatical matter in the introduction would gain by a rather fuller treatment (*e.g.*, many readers might be baffled by forms like *failyheit, yhe, yheld,* which are nowhere explained); for readers already expert in Middle English, it might suffice, but for the uninitiated it is too meagre.

Textes et Questions. By W. Mansfield Poole, M.A., and E. L. Lassimonne. London; John Murray; 1909. Price 1*s*. 6*d*.

THIS useful little book is the outcome of the authors' long experience in teaching French, and is intended for boys and girls of twelve or fourteen years. It is attractively printed, and the fifty *Textes* are short pieces, interesting and instructive or amusing. On the page opposite to each extract are twenty questions suggested by the text, to be answered by the student with or without the help of the text, as the teacher shall decide. The questions are bright and interesting, and are themselves all in French in accordance with a system of proved usefulness in teaching modern languages.

Siepmann's French Series for Rapid Reading. Les Deux Frères. By Alexandre Dumas. *Le Chien Volant.* By Madame de Girardin. *Yvon et Finette.* By Édouard de Laboulaye. *Les Prisonniers du Caucase.* By Xavier de Maistre. And other works. London; Macmillan & Co., Ltd.; 1909. Price 6*d*. each.

WE have already had occasion to refer to previous works published in this series, and little now remains to be said of this latest selec-

tion. They offer delightful reading for old and young alike, charming stories in pure and lucid French, while the notes and glossary render a dictionary unnecessary.

LITERARY NOTES.

SIR THEODORE MARTIN, whose death has just been announced, will be remembered as the husband of Helen Faucit and as the writer of a memorable book, the *Life of the Prince Consort*. He was born in 1816 and reached the ripe old age of ninety-three. His interest in literary matters began early. He was an Edinburgh boy, and after his University days he entered a lawyer's office. There he became the literary coadjutor of Professor Aytoun. He wrote not a little during his long life, but nothing ranks in size or importance with the book already mentioned. A writer speaking of it now many years ago said that "it was the greatest service ever done to loyalty...next to the simple lesson of Queen Victoria's own life." Soon after the publication of this work he was knighted by the Queen.

A WRITER in the *Spectator* points out the fact that Tennyson was not merely abreast of, but projected his vision beyond, the most advanced thinkers of his time. The lines

> So careful of the type she seems,
> So careless of the single life ;

and

> The solid earth whereon we tread
>
> In tracts of fluent heat began,
> And grew to seeming-random forms,
> The seeming prey of cyclic storms,
> Till at the last arose the man.
> *　　　*　　　*
> Move upward, working out the beast,
> And let the ape and tiger die.

were published *nine* years before Darwin's epoch-making volume appeared. Not only so but much of the same spirit appeared in him long before that. *The Origin of Species* was published in 1859, *The Palace of Art* in 1832, yet among the rejected stanzas in this poem were these lines

> All nature widens upward. Evermore
> The simpler essence lower lies :
> More complex is more perfect.

The spirit of the evolution movement was evidently in the air long before Darwin gave it definite form.

Notes and Queries discusses in a recent number the origin of a term of interest to Indian people—"Bombay Duck." As is widely known, this animal despite its name is a fish. How it acquired its name is an unsolved problem. Sir George Birdwood, writing to the *Times*, suggests that it is a corruption of "Bombay Dog," because the Indian names for the fish are *Kukka-mutti*, dog-pilchard, and *Kukka-savara*, dog-snake. In reply Mr. A. L. Mayhew shews the untenability of some of Sir George Birdwood's arguments and contends that it is simply a playful phrase like "Oxford Hare" and "Welsh Rabbit," and requires no special philological research. Mr. Mayhew's contention is really the old theory of 'Hobson Jobson,' where we read—"The form 'Bombay Duck' has an analogy in Digby chicks......and this name may have originated in imitation of this or similar English terms." At all events this idea is an old one, for the writer in *Notes and Queries* quotes the following from *A Voyage to India* by the Rev. James Cordiner, published in 1820 (he arrived in Bombay in 1798)—"This place is likewise remarkable for an excellent small fish called *bumbelo*......The sailors by way of joke call them Bombay Ducks." This use of the phrase is sixty years earlier than the earliest quotation in 'Hobson Jobson' or the 'N. E. D.' and, though it proves nothing, it favours the theory that its origin lies in sailors' fun.

THE *British Weekly* recounts an interview with the eminent Danish Shakespearian critic, George Brandes. Some of Mr. Brandes' statements about his success are almost incredible. "I am famous," he said, "but that is of no avail if nobody reads me. My publishers never sell more than forty copies of my books." "Of the British edition of my memoirs only two copies were actually sold," and again, "all my books published in the English language earn for me less than fifty dollars per annum."

THE same journal contains some interesting remarks on *East Lynne* in connection with George Meredith's work as a reader for Messrs. Chapman and Hall. It appears that Meredith's opinion was decidedly adverse and that on his recommendation the firm refused it. "Now," says the writer, "consider what this cost them. *East Lynne* has been out of sight the most popular of all novels. I imagine that the sales have been considerably over a million......If Messrs. Chapman and Hall had disregarded Meredith's advice or trusted a homelier reader, they would certainly have earned at least £30,000 from *East Lynne* alone. If they had enrolled Mrs. Henry Wood in the number of their authors, as they might easily have done, their profits would have greatly exceeded £100,000." These are of course

conjectural figures, but one would like to know how much came to the authoress for her share in the work.

WE cordially welcome the *Student's Chronicle* in its new dress and under new auspices. It is at present under the editorship of the Rev. J. N. Rawson and is controlled by a large and influential editorial committee. It is issued monthly at the low rate of twelve annas per annum, and students may obtain it at eight annas. The first number appeared last month and is full of interesting and wholesome matter. The writers and the editorial staff are a guarantee of the excellence of the magazine.

SCIENCE NOTES.

THE honour of being the first to reach the North Pole is claimed by two Americans, Dr. Cook and Commander Peary. If Dr. Cook really reached the North Pole, he has the prior claim; but it seems doubtful whether he did so. Commander Peary is a man of a different stamp, being an experienced Arctic explorer. He was at the head of a well equipped expedition, and will doubtless bring back a report of systematic observations which will be of real scientific value. A dash for the Pole such as Dr. Cook appears to have made is simply of interest as an exhibition of physical endurance.

THE ultra-violet rays have been found to have a remarkable sterilising power. Using the ultra-violet rays from a quartz mercury vapour lamp, MM. Dornic and Daire find that they can partially sterilise the water used in making butter, and if the butter is made from pasteurised cream it will keep sweet for a long time. A comparison of two samples of butter made from the same pasteurised cream showed that the sample washed with ordinary water became rancid in eight days, while the sample washed with the water which had been exposed to the ultra-violet rays was fresh after the lapse of a month. It has also been found that the ultra-violet rays completely arrest the acetic fermentation of wine after thirty minutes' exposure, while a shorter exposure causes the action to slow down.

A REMARKABLE development of the Sheffield steel industry has taken place during the past few years owing to the production of what is called high speed steel. Owing to its greater durability and its capacity for working at much higher speeds than the old qualities of self-hardening steel, this steel has revolutionised the engineering industry. It is called high speed steel because tools made of it will

keep their cutting edge uninjured for a considerable time although driven at such a high speed that the friction raises their temperature to a red heat. This property has been secured by increasing the amount of tungsten present in the steel and otherwise modifying its composition. It is made into tools in the same way as ordinary carbon steel, and the hardening process is so simple that it can be carried out by any smith without difficulty. When the steel was first put on the market nineyears ago, the hardening was carried out by oil or cold blast, but with the more recent varieties it has been found that water hardening is sufficient.

A SERIES of tests of the purification of water by ozone has been carried out by Professor Soper, of Columbia University. He finds that not only can the water be sterilised but that the treatment removes the unpleasant colours and odours arising from organic impurities. The process has been at work at Paderborn for some time, plant for the purpose having been installed by Messrs. Siemens and Halske. The results have been very satisfactory. Enteric fever, which was almost endemic in the district, has disappeared entirely. On analysis the water has been found to be free from pathogenic bacteria. Untreated water contained on an average from one to four thousand germs per c.c., while after being subjected to the ozone treatment the number was reduced to an average of four per c.c.

THE comparative merits of different photometers is discussed by Mr. L. W. Wild in the *Electrician*. Photometers of the Bunsen type, of the Lummer type, and of the flicker type have been used by him in comparing the brightness of carbon and tungsten filament lamps, and he finds that for accurate work photometers of the Bunsen type are best. Those of the flicker type are more sensitive, but give readings for the comparative brightness of the two lamps about six per cent. from the true value. Those of the Lummer type, on the other hand, are less sensitive. Probably the reason for the greater reliability of the Bunsen photometers is that the lights compared are of different colours.

A LARGE number of mechanical calculators are now in use in banks and other public offices. The most popular of them is the Burroughs adding machine, which was invented in 1882 and has been greatly improved by successive patents since then. Over 65,000 machines have been sold, and the company manufacturing them now employs 2,500 men. The keyboard is like a typewriter with figures instead of letters, and when the keys representing a number have been

depressed the number is printed on a sheet of paper. When this is done for a series of numbers the operations are cumulative, so that finally when the "total" key is depressed the total is printed at the bottom of the column. There is a correction key, by which an error in depressing a key may be rectified, and there is a "split" device, by which two or three columns of figures, such as three money columns, may be dealt with simultaneously. For multiplication there is a "repeat" key, by which the addition is repeated the equivalent number of times, while for subtraction and division there is a complement key-board showing the amount which added to a number gives the next higher power of ten.

THE figure and mass of the planet Uranus have been determined by M. Bergstrand from the motions of the two interior satellites. His calculations are based upon observations made at the Lick Observatory. He deduces from them that the flattening of Uranus is probably of the order of one-twentieth, corresponding to a period of rotation of thirteen hours. The mean density of Uranus he finds to be 0·16 that of the earth.

A LITTLE book on magic squares by Dr. John Willis has been published by Messrs. Percy Lund, Humphries and Co. Besides giving an account of the best-known methods of constructing magic squares, Dr. Willis deals with magic cubes and symmetric designs founded on them. Five examples of these beautiful geometric patterns, printed in colours, are given in the book, and the methods are explained by which the reader can produce other mosaic designs for himself. Col. P. A. Macmahon, in an appreciative review, states that the late Prof. Sylvester was enthusiastic about mosaic designs based on mathematical principles, and that one of his "anallagmatic squares," carried out in marble, was for many years in the hall of the United Services Club, London.

IN the *Biochemical Journal* Prof. Benjamin Moore argues that the practice of stating the dosage of drugs as so much per kilogram of body-weight is inaccurate. He contends that the dose of a drug for two individuals of different size, apart from idiosyncrasies, is proportional not to their weights but to their body surfaces, in other words, to the two-thirds powers of their weights. Thus an adult of 150 lbs. weight cannot be given fifteen times the dose for an infant of 10 lbs., but only about six times as much.

IN an article in *Nature* on the British Explosives Industry it is stated that in the Mathematical Society of London a rule existed which

imposed a fine of sixpence on any member who should let off fireworks in the place of meeting, this reflecting the playfulness of the times when Pepys and his friends enjoyed pelting each other and "the people over the way" with fireworks.

A LAW has been passed in France prohibiting the use of white lead after the expiration of five years. Owing to the ravages caused by lead poisoning among those who manufacture white lead and among painters and other workpeople, the use of it in any form for painting work is to be prohibited.

AN excellent bathy-orographical map of Asia has been published by Messrs. W. and A. K. Johnston. The contours selected for the map have been well chosen, and the areas between them effectively tinted. This is particularly the case with the lower contours, which indicate very clearly the great river valleys of the continent.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE August number is not on the whole very interesting. It opens with a political article by Mr. Harold Spender. 'Will the House of Lords throw out the Budget? That,' says Mr. Spender, 'is the question which is at present exciting and dividing both great political parties.' It is too early, he says, to forecast the action of the House of Lords in regard to the Budget; but he thinks it is clear, if only from the speech made by Lord Lansdowne on the 16th July, that towards the end of the present year the British Constitution will be subjected to a very severe, possibly a breaking, strain. Precedents, he says, have hitherto been relied on as the mainstays of the Constitution, but precedents are apt to prove flimsy barriers before the pressure of powerful interests. With many Conservative statesmen the view still prevails that regard for precedent should form the basis of parliamentary practice, and that it is perilous work to throw contempt on this rule. But the Conservative party contains a different class of statesmen—men whose idea is to use the House of Lords for their own purposes, even if it should be wrecked in the process. The Budget, they argue, is fatal to Tariff Reform and must therefore be stopped at all costs. If the House of Lords is the only instrument by which this object can be attained, precedent must not be allowed to stand in the way.

Mr. Spender remarks that since the Budget is fair and equitable to all classes, all classes will find in it something to complain of, and

that the House of Lords in denouncing it may seem to be expressing the feelings of large masses of the people. But, he says, the grumble of restricted appetite or the growl of offended interests are not likely to prevail over the great qualities which have made the British people a governing nation; and the Government must rest their case upon the general constitutional law that the House of Commons, elected for seven years to carry out the will of the people, possesses during that period not merely the right to pass laws with the consent of the House of Lords but the right to tax the people by its own will alone.

The case for the undivided control of finance by the House of Commons has been set forth by statesmen of both parties, and by none more effectively than by the late Lord Salisbury and by Lord Halsbury. Mr. Spender deals at some length with the arguments used by these and other authorities, and in particular calls attention to one employed by the late Lord Salisbury in the course of the debate on the Finance Bill of 1894. The reason, said Lord Salisbury, why the House of Lords cannot interfere by amendment with finance is that it has not the power of changing the executive government; and to reject a Finance Bill and leave the same executive government in its place means to create a deadlock from which there is no escape. Mr. Spender explains how this deadlock would occur whether the House of Lords rejected a Finance Bill or merely amended it. Amendment, he says, would have precisely the same effect as rejection.

Mr. Spender does not urge that the present case should be governed by one or two precedents alone. He contends that here we have the case of a constitutional law that has grown from practice and been asserted by habit through centuries of usage, and that to break through that law in a moment of sudden heat would be an act of anarchy and self-will. He points out that with all the powers now possessed by an active opposition there can be no fear of excessive speed or grave injustice in British parliamentary action. Owing to the growth of a new and anti-popular theory of government power has already been taken away from every Liberal Ministry over the whole field of large legislative action, and all that is left to the House of Commons under a Liberal Government is the power of finance. If that be taken away too, then, says Mr. Spender, the issue which will be raised will be not only the power and privilege of the House of Commons, but also the very life and existence of one of the two great parties of State.

International and National Christian Literature is the title of an address which was delivered by Professor Harnack at the reception

of representatives of British Churches in the Hall of the Berlin University on the 15th June last, and which has been translated by the Rev. J. H. Rushbrooke from a shorthand German report. What does Christendom possess, Professor Harnack asks, in the form of international Christian literature? It possesses in the first place, he says, the Bible and the common work of theologians and preachers upon the Bible. But the Bible, he goes on to say, is a book of the past, interpreted in various ways, and to some extent removed from us by the influence of a complex tradition. A fellowship in spiritual life, Professor Harnack says, must always rest on the indispensable basis of a present common literature. And not only must the literature of the present be common, but there persist from every epoch of a common historical experience one or more monuments which are the common possession of different peoples and which they reverence in common, if a firm spiritual unity, having its basis in literature, is to endure between them. While every nation has a right to seek for edification in its own way, to create its theological literature in accordance with its own needs, and while it may be that the deepest things of the inner life can be expressed only in idiomatic and domestic forms, difficult of assimilation by people of another race, religious literature characterised by a certain elevation is always timeless. As the Psalms and many passages in the New Testament are timeless, it must have been possible in every generation, Professor Harnack says, and must be possible to-day, to give expression to the things of the spirit with a timeless power and warmth. What, then, are the facts?

In order to answer this question Professor Harnack gives a brief survey of Christian Literature from the commencement of the third century, when Christianity possessed only one language in which she uttered herself, when as yet she formed a single spiritual unity, and when as yet devotional and scientific literature coincided, down to the nineteenth century, which was emphatically a century of nationalism. He has much to say of the contribution made to the common literature of Christianity, devotional as well as theological, by England: and he makes special reference to the works of Bede, Boniface and Alcuin, of Wiclif, of the Deists of the seventeenth century, of Carlyle, and of the nineteenth century theologians, Hort, Westcott, Lightfoot, and Hatch. He dwells with evident satisfaction on the readiness of English theologians to recognise the value of the work of their German fellow-labourers, and expresses the hope that the cooperation of the two nations in theology and spiritual culture may continue.

DR. WALTER R. HADWEN attacks the goats' milk theory of the spread of Malta fever. He analyses at length the evidence relied on by

Sir David Bruce for the establishment of the theory, and his conclusion is that the fever, by whatever name it may be called, for which Malta has been renowned, is not related to goats' milk at all. It is a filth disease, he says, and can only be stamped out by destroying the filthy conditions which breed it. He makes several rather serious charges against Sir David Bruce and other advocates of the goats' milk theory, and it will be interesting to see what can be said in reply.

The Nineteenth Century.

Two articles bear titles which naturally catch the eye of readers in this country. Mr. Edward Dicey, C. B., writes upon *Hindu Students in England.* But although he holds the position of Resident Bencher at Gray's Inn, where 'coloured students,' he tells us, 'number about seventy on full nights while the white students rarely exceed twenty,' Mr. Dicey seems to have no first-hand acquaintance with their way of life, and we do not learn from him anything of importance beyond the fact of their increasing numerical preponderance at the Inns of Court. It is perhaps worth while to remark, in passing, that we do not remember ever to have noticed a more grotesque instance of the ridiculous misuse of the honourable word 'native' than that furnished by Mr. Dicey when in talking of the students at an *English* institution *in England*, like the Inns of Court, he classifies them as 'British' and 'natives'! Another remark which makes one rub one's eyes and wonder if one is dreaming occurs towards the close of the article. Mr. Dicey's 'impression is that amongst the offspring of mixed marriages, which are almost invariably between European husbands and native wives, the influence of the mother is generally greater than that of the father;' and therefore he is disposed to fear that in the event of trouble in India the Eurasians would be more likely to take sides against the British than with them!

The other article referred to is by Sir Bampfylde Fuller on *The Foundations of Indian Loyalty,* to which, happily, there is a healthy counteractive in Sir Harry H. Johnston's *The 'Native' Problem and Sane Imperialism.* The latter writer, by the way, has the grace to insert inverted commas whenever he misapplies the term 'native.' Sir B. Fuller's presuppositions must be set forth in his own words. 'Our troubles in India have proceeded from a change in our views as to the claims which England has upon India's loyalty. Until recently it has been our assumption that we were obeyed because we deserved obedience:......we have assumed that India was loyal to her British

connexion because of the respect she felt for the courage, straightforwardness, and justice of Englishmen: that she accepted British rule because she felt convinced that it assured her a government which was stronger, more honest, and more humane than one which she could evolve for herself......During the last three years we have changed our creed. We have acted as if loyalty was not a due which the State should command, *not a manifestation of respect to which* British rule was entitled, but a feeling which must be won by indulgence, a tribute the payment of which should be secured by negotiations, by compromises, by concessions.' After this candid confession of principles *it is not difficult to appreciate Sir. B. Fuller's views on* the present *situation.* He has no *objection to* the general direction of Lord Morley's reforms, although he thinks they go much too far. But, first, they should not have been granted until disorder and lawlessness had been *completely* suppressed; and, secondly, 'it was essential that the reforms should be elaborated once for all and should be given *to India as a final project*:' there should have been no *negotiation* no revision in deference to Indian protests.

It is interesting to read this profession of faith from one whose administration of Eastern Bengal—wherever the fault may have lain—was certainly an unhappy page of recent history. The faith professed is eminently that of well-intentioned autocracy. Reforms are to come from above. Authority is to rest upon a willing or unwilling admiration for the sterner qualities of courage, straightforwardness, justice and efficiency. It is instructive to compare with this conception of the virtues that make for Empire the words of Sir Harry Johnston. 'I am convinced,' he says, 'that if the British Empire is to hold together, to continue indefinitely, and to remain comparatively in the future as in the past the most beneficent human organisation yet invented by man, it can only be on the basis of mutual trust, affection, and co-operation.' The latter writer's experience in dealing with subject races has been more varied than Sir B. Fuller's, and because of the lower intelligence and education of the natives of Africa might easily have developed in him the autocratic temper. Yet it is on mutual trust, affection, and co-operation that he lays stress rather than on mere courage, justice and efficiency. Surely the superior wisdom of this is obvious. Courage, justice and efficiency are qualities that concern the administration of a Government's policy, but to the still *more* important matter of the end to which this policy should be directed they contribute in themselves but little. Educated India had begun to suspect that the prow of the vessel of State was turned in the wrong direction—in a direction, *that is to say*, of which a people with aspirations toward ultimate self-government could not approve. Therefore in proceeding with reforms at once Lord Morley was striking at

the real root of the political malady, and exhibiting an insight into the art of Empire *much profounder than that of the first Lieutenant-Governor* of Eastern Bengal with his amazing suggestion that the source of our present troubles lies no further back than three years ago!

BEFORE passing from the present subject we desire to quote a proposal made by Sir Harry Johnston. After defending the gentlemen who, often with too little knowledge and wisdom, ventilate 'native' grievances in Parliament or in the press, he continues: 'Only—I suppose—that it is a measure too revolutionary for our staid process of legislation, I should like to see this irresponsible representation of "native" grievances replaced by the proper representation of great "native" communities in the British Parliament. Where it is not wise as yet to create local legislatures and grant a local suffrage, might there not be—as there has long been in France—some means whereby the portions of India not under native sovereigns, and all those Crown Colonies and Protectorates at present without representative institutions, were represented directly in the Imperial Parliament by a few persons whom the natives of the aforesaid countries have freely elected?'

THE other contents of the August issue of this monthly are distinctly of more than average variety and interest. Mr. J. A. R. Marriott investigates the history of the constitutional powers of the House of Lords in regard to taxation, with the object of throwing light upon the questions of what they can and ought to do with the present Budget. In *Great Britain and Russia: an Alliance or an Illusion,* Dr. Dillon seeks to dissipate unduly roseate hopes as to the results of the recent visit of members of the Duma. Mr. Frederick Harrison essays the daring task of determining Tennyson's permanent place among the poets of the nineteenth century. Of these the first rank will be occupied by Byron, Shelley, Wordsworth, Keats and Tennyson—no others. Browning is expressly excluded. That his mental force was both deeper and more robust than that of Tennyson, Mr. Harrison does not deny. 'But a poet needs not only mental force but unique form, melody, grace, the inevitable and unforgettable word which gives wings to his thought. Browning has given us now and then a ballad and a lyric of glorious music, apparently to show us that he could write musical verse when he deigned to humour us. But a great poet does not bury profound ideas in cryptograms that we have to unravel as if they were puzzle-locks, nor does he twist and torture the King's English into queer

vocables that raise a smile.' Mrs. Stirling contributes an interesting biographical sketch of *Roddam Spencer-Stanhope, Pre-Raphaelite*, and the Hon. John Collier, while bewailing *The 'Slump' in Modern Art*, urges upon his brother artists that the remedy lies in their own hands. 'The public would buy modern pictures if they were less ugly, less coarsely painted, less weirdly unlike nature, less dismal, and, above all, if they were smaller. It is surely possible to paint pictures which would fulfil these requirements without any sacrifice of artistic conscience.' Mr. W. H. Mallock continues his vigorous discussion of *The Missing Essentials in Economic Science*. This is the third instalment of his argument and the only criticism we have to offer concerns his assumption, emphasized in the title of the series of articles, that the contentions which he so ably elaborates are novel. Certainly they are 'essentials' of economic science, and certainly they are 'missing' from the old-fashioned text-books. But we have followed his argument with some attention, and we do not remember any leading point in all three papers that could not be paralleled in a certain elementary text-book of economics which already enjoys considerable vogue. The remaining articles in the issue are *South African Union and the Colour Question*, by Mr. Roderick Jones; *Marriage Law in the Church of England*, by the Rev. C. J. Shebbeare; *Francis Bacon as a Poet*, by Sir Edward Sullivan; *A Last Word to Mr. George Greenwood*, by the Rev. Canon Beeching; *The House of Lords and Universal Service*, by Col. the Earl of Erroll; and *Faults of the Londoner*, by Mr. W. Pett Ridge.

The Fortnightly Review.

The August number is far from being dull, and yet, on looking over the table of contents it is not easy to select articles of special interest. The Review of Events contains an interesting account of the fall of the French ministry, in which the characters of the two chief actors in the striking scene, MM. Clémenceau and Delcassé, are sketched by a capable hand. There is a chatty article by René Lara entitled *An Hour with the Pope*: a vigorous criticism of Lord Charles Beresford as a naval expert; an admiration of George Meredith as a publisher's reader; a revelation of the character of Chateaubriand in relation to his third and fourth loves; Professor Rhys Roberts sketches the careers and characters of Porson and Jebb; while Mrs. Arthur Harter gives an interesting and sympathetic description of the influence of Italy on the poetry of the Brownings. A poem by Kaufmann Spiers, *The Madness of Launcelot*, with the second issue of Maurice Hewlett's *Letters to Sanchia*, completes, with the articles treated below at greater length, the table of contents.

MR. IWAN-MÜLLER, discussing what he calls *The Cult of the Unfit*, suggests that the British can scarcely claim to speak of our Mr. Darwin until they have applied his teaching about evolution in the sphere from which the 'social problem' emerges, and ceased to cultivate the unfit. His reference to Darwin's inference that those communities in which the individuals were on a footing of equality were the most backward communities opens his case against socialism in one of its vaguest forms. Turning next to disease he declares that 'disease, physical unfitness in its most aggravated form, is, so far as it is not a simple instrument of destruction, but a perpetuation of weakness and inferiority, mainly a result of man's interference with the operations of natural laws.' Just, however, as in nature the nettle and the dock grow together, so man having encouraged disease has encouraged also the physician; but, whereas the veterinary surgeon does not permit the fatally injured animal to drag out its tortured life to its slow close, we refuse to be as sensible in our treatment of the higher animals in the body politic—here the author hesitates to state expressly and definitely what he means.

Competition in any form, Mr. Müller seems to maintain, is natural and therefore right and eternal, whilst co-operation is an idea with no reality or possibility of realisation. He argues thus—the doctor and the politician have parallel functions. The doctor evolves as follows: first the crude empiricist who finds by accident a herb which avails for some malady; second comes the ideologue with a crude and imaginary theory of causes and effects; such a one bungles and his patient dies; he is succeeded by the patient scientist with his careful ways and satisfactory results. Now the politician so far has only reached the stage of the ideologue and is refusing to work on scientific principles and so is encouraging the unfit and hampering the vital principle of competition. Socialism is then contrary to this vital principle which has been the distinguishing characteristic of successful nations, and is hindering development and life in two ways—(1) by diminishing the worth of the prizes which are necessary to encourage energy, (2) by encouraging those of lesser energy, robbing the poor of their hatred of parish relief, etc. Mr. Müller then goes on to urge that Mr. Lloyd George's Budget and modern Radical socialism are flagrantly at war with these clear and sensible conclusions, as also the British foreign policy is opposed to them when it protects the Kaffir from the white man who would exploit the land to better advantage. Perhaps the severest thing one can do with this article is to attempt to summarise the arguments and the conclusions.

Tennyson: A Re-consideration and Appreciation by the Rev. Henry W Clark is the next article which has been chosen for analysis. In

this paper an attempt is made to examine the qualities of an author who has received such universal approbation. Suggesting as the standard the description of poetry as emphatically beautiful thought in emphatically beautiful forms of speech, Mr. Clark maintains that poetry *must be* that, but it *may be* more, it may be the message to his fellows of one who has soared higher and seen deeper than others and caught a vision of his own. To Tennyson belonged in supreme degree the essentials of a poet, but in power of vision his place is not among the highest. His art therefore is mainly selective, but his selection is done with unusual discrimination. Taking the ordinary problems of life he gives beautiful and truthful expression to the yearnings, doubts and hopes that are common to us all, which were dumb until he uttered them for us.

As a religious poet—and Tennyson is profoundly religious—the two great developments of his day, associated the one with Oxford and the other with Cambridge, were before him. He chose the school of Maurice, and here indeed was scope for the interpreter.

As regards the general question of social progress Mr. Clark finds Tennyson in his early days caught up and carried along in the general current of advanced liberalism; but yet it was not in harmony with his real character, and the contrast represented in *Locksley Hall* and *Locksley Hall Sixty Years After* is typical of his altered attitude and the latter point of view more congenial to his deepest nature.

Turning to the second aspect, that which concerns beauty of expression, Mr. Clark's praise is unstinted. He finds the distinction of it most fittingly expressed as a combination of loveliness and restraint. This man, the reviewer says, 'had to move among the aristocracy, the high nobility of words, else the fine sense within him suffered as from outrage of the sorest.' It is a careful, thoughtful tribute which Mr. Clark pays to the late Poet Laureate, an appreciation well worth reading, and the critic reflects in his own sphere something of the thoughtfulness and dignified beauty of expression which characterised Alfred Tennyson.

Political Assassination in London, by Mr. J. D. Rees, is a vigorous discussion of the tragedy at the Imperial Institute and other aspects of Indian affairs which have already been discussed up and down; still, what Mr. Rees says is certainly interesting.

COLLEGE NOTES.

On Friday, 3rd inst., a private gathering was held at College House to signalise Dr. Skinner's completion of twenty-five years' service.

The members of the Senatus of the College and of the Madras Mission of the United Free Church of Scotland assembled for the purpose, and presented a set of silver candlesticks, with a suitable inscription, to Dr. and Mrs. Skinner in honour of the event. The presentation was made by Mr. Pittendrigh, whose knowledge of Dr. Skinner goes back to their schooldays. Indian service is too rigorous to encourage the hope that Dr. Skinner will attain his jubilee here; but we echo Mr. Pittendrigh's wish that for many years to come he may continue at the head of the College he has served so well in the past.

THE following is the list of new subscriptions to the New Building Fund intimated since the 31st July :—

	Rs.	A.
Amount already acknowledged	62,943	12
H. E. Nawab Fakhr-ul-Mulk Bahadur	100	
Mr. H. V. Nanjundaiya (additional subscription)	50	
Mr. S. S. Gnanaviran	16	
Messrs. K. Krishnamurti Rau, E. S. Ramachandra Rau, G. G. Somayajulu, and "S.V.P.," each Rs. 5	20	
Smaller sum *per* the Bursar	2	
Students' Collecting Cards :—*per* Jagan Mohan Patnaik, Rs. 10; C. M. Vijiendra Rau, Rs. 3; S. A. Samuel, Rs. 6; S. Muhammad Hanif, Rs. 2; Pithambar Ratha, Rs. 10; B. Gopalakrishna Baliga, Rs. 21; M. Govindan Ezhuthachan, Rs. 10; P. Markandayulu, Rs. 4; P. T. Matthew, Re. 1; G. Venkataratnam, Rs. 10; A. Kamesvaran, Rs. 10-12; E. N. Ramanuja Naidu, Rs. 5-4; R. Padmanabha Aiyar, Re. 1; P. Sundaram, Rs. 5; P. D. Kothandaraman, Rs. 3-4; D. S. Gopalan, Rs. 4; R. Ranga Rau, Rs. 17; T. N. S. Raghavachari, Rs. 3-1; P. S. Subrahmanyan, Rs. 2; M. V. Narayanaswami, Rs. 2; G. V. Kirupanidhi, Re. 1; K. Williams, Rs. 2; M. N. Abraham, Rs. 5; G. Rajamannar, Rs. 6.	144	5

Indian subscriptions thus amount to Rs. 63,276, of which there has been received in cash Rs. 60,130. Sterling subscriptions received to date have realised Rs. 89,408. Mr. R. Laidlaw, M. P., of Messrs. Whiteaway and Laidlaw, has generously given a subscription of £200, but it is not included in the sum just mentioned as it has not yet been remitted from home.

METHODIST PUBLISHING HOUSE, MADRAS.